The
# CHRISTIAN CENTURY
*A Journal of Religion*

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## Who Threatens Liberty In Mexico?

**By an Observer**

## Barthianism and the Rape of China

***An Editorial***

## Is Canada Going Red?

**By Ernest Thomas**

## Suffer, Little Children!

**By Wayne Gard**

## The World Court Vote

***An Editorial***

**15 Cents a Copy • February 13, 1935 • Four Dollars a Year**

FEB 13 1935

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## In This Issue

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AN OBSERVER

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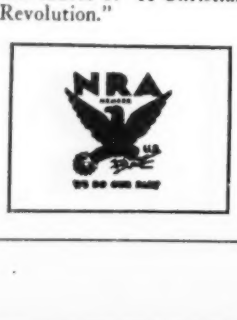
## Next Week

KIRBY PAGE

will present a memorable article depicting the nature and course of "A Christian Revolution."





# The CHRISTIAN CENTURY

February 13, 1935

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra


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## Calendar of Coming Events

**Feb. 10-March 3.** Billy Sunday evangelistic campaign, interdenominational, Tampa, Fla.
**Feb. 11-18.** Annual meeting International council of religious education, Stevens hotel, Chicago.
**Feb. 12.** Second annual conference for ministers, Temple university school of theology, Philadelphia.
**Feb. 12-14.** Virginia Baptist convention, Bristol, Va.
**Feb. 13.** Meeting of New England Congregational committee for social action, 14 Beacon street, Boston.
**Feb. 15, 16.** Regional conference, Progressive education association, President hotel, Kansas City, Mo.
**Feb. 17.** Methodist Sunday school workers training school for north Texas, Dallas.
**Feb. 17.** Fifteen-hundredth anniversary of translation of scriptures, Evangelical Armenian church, Cambridge, Mass.
**Feb. 18, 19, 25, 26, Mar. 4, 5.** Baptist school of Christian leadership, Los Angeles area, Los Angeles, Cal.
**Feb. 21, 22, 28, Mar. 1, 7, 8.** Baptist school of Christian leadership, Foothill association.
**Feb. 24.** Brotherhood day, sponsored by National Conference of Jews and Christians.
**Feb. 24-Mar. 8.** Spring semester of Marion county training school: Marion county council of religious education, Indianapolis.
**Feb. 26-28.** Biennial conference of city work, Cincinnati, O.
**Feb. 26-28.** Methodist council of cities, Cincinnati.
**Mar. 1-2.** Christian youth conference of Pacific northwest, interdenominational, Seattle, Wash.
**Mar. 4.** Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
**March 4-8.** Bruce Curry lectures at Denver university, Denver, Colo.
**Mar. 6.** Methodist Episcopal church Kansas conference, First church, Parsons, Kans.
**Mar. 7.** Philadelphia Methodist conference, 148th annual session, First church, Germantown, Phila.
**Mar. 7, 8.** Texas Baptists' laymen's convention, Dallas.
**Mar. 8.** Council of federated church women, Christ Episcopal church, Indianapolis.
**Mar. 8-10.** Metropolitan youth conference, interdenominational, Riverside church, New York city.
**March 8-10.** Northwest Christian youth conference, Minneapolis.
**Mar. 11-15.** Baptists' annual pastors' conference, Theological seminary, Louisville, Ky.
**Mar. 13-14.** Oregon pastors conference, interdenominational, Portland, Ore.
**Mar. 14.** Interracial conference, Philadelphia.
**March 14, 15, 20-22.** Santa Barbara association Baptist school of Christian leadership, Santa Barbara, Calif.
**Mar. 15-17.** Northwest older boys' conference, Inland empire, Spokane, Wash.
**March 15, 18, 19.** Terry lectures, Congregational, Yale divinity school, New Haven, Conn.
**Mar. 27.** Methodist Episcopal Wilmington conference, Seaford, Del.
**March 30, 31.** Illinois Baptist youth congress, First Baptist church, Danville, Ill.
**Apr. 30-May 1.** Annual meeting, department of evangelism, Federal council of churches, Washington, D. C.
**May 15-19.** Spring meeting of the Methodist board of bishops in Chicago.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LII | CHICAGO, FEBRUARY 13, 1935 | NUMBER 7


## EDITORIAL

PROSPECTS for ratification of the child labor amendment are not encouraging. During the past week two states, Wyoming and Utah, have ratified. Utah's action had a string tied to it; reconsideration is possible. The lower houses in Idaho and Nevada also voted affirmatively. But the legislatures of Tennessee and Texas voted in the negative, and Kansas and New York employed the familiar device of an adverse committee vote to kill the measure while protecting legislators against having to go on record. In New York the Roman Catholic church must shoulder most of the responsibility for the adverse action of the judiciary committee of the state senate. In Texas and Tennessee, however, the old southern fear of federal interference seems to have been astutely roused by manufacturing interests, while in Kansas the farmers are still afraid that, once congress gets the power to legislate, it will forbid farm youngsters to help with the chores. Twenty-two of the necessary thirty-six states have now ratified, but the prospects for enactment of the amendment are distinctly lessening. As the chances of the amendment grow smaller, the chances for an end to the NRA codes—the present barrier against child exploitation—grow larger.

### Child Labor Amendment Loses Ground

### Are Battleships Built By Missionaries?

A NOVEL argument against foreign missions appears in the February number of Scribners' magazine. The Rev. David C. Colony, in an article entitled "The Church Builds Battleships," implies that Americans, in sending $28,171,146 to foreign mission fields during the years 1929-31, contributed precisely that amount toward the building of battleships and other armaments in those countries. Says he: "Missions today carry a tremendous part of the medical and educational expense which should normally be borne by government taxation. The money thus saved by a kind-hearted Christianity is expended by the not-so-benighted heathen for armaments and warfare." Mr. Colony overlooks the possibility that foreign governments might not want to reduce their armies and navies in order to subsidize missionary schools, even if the Americans should withdraw their support. There are powerful arguments against the continuance of missionary expansion, but Mr. Colony is too engrossed with his battleship statistics to find out what they are. Just to prove, however, that he is still a friend of foreign missions he poses the question: "Shall foreign missions be abandoned?" His prompt answer is, "By no means," but, "Let's (just) go a-preaching," without spending all this money, for, "stripped of all high sounding phrases, medical and educational missions were a most skilfully conducted advertising campaign to sell Jesus to the heathen." The money thus withheld from foreign fields he would keep at home to finance American enterprises. For surely our government would not be so wicked as to do what the heathen are doing, namely, turn the resultant savings into battleships!

### America's Delegates Enter the International Labor Office

DURING the same week in which the senate refused to permit the United States to enter the world court, largely because that body was believed to have an attenuated connection with the League of Nations, the United States did enter the International Labor office, a body which has an openly avowed connection with the league, is located at the capital of the league, and works in closest accord with the league! The seating of America's delegates in the labor office simultaneously with the adverse vote on the world court constitutes one of the most ironical episodes in recent history. Fearful lest a vote for entrance into the court might take the United States into the league by a back entrance, the same senators voted without hesitation to have the United States go into the league by a side entrance through the labor office. Where were Mr. Borah, Mr. Johnson, Mr. Shipstead, Mr. LaFollette and the others who saw such a trap in the court resolution when the resolution of adherence to the labor office came up for action? The answer, so far as the record shows, is that they were present and content to vote "aye" without so much as demanding a roll call, or even asking that the matter be considered by the foreign re-

lations committee! And why has Father Coughlin, who has run such a temperature over the possible dangers for Uncle Sam of a trip to the Hague, been so silent over the implications of his actual trip to Geneva? Perhaps the answer in all these cases is that the A. F. of L. wanted to go to Geneva. At any rate, the United States has now officially joined the labor office, President Green of the A. F. of L. has been elected one of its eight governors, and the American delegates will take up with the delegates of other nations proposals for regulating hours, wages and conditions of labor in the industries of the whole world. Such participation in the formulation of an international labor policy will doubtless prove a good thing. But the citizens who took literally all the prophecies of doom uttered during the debate on the world court might well consider the complacency with which the same prophets accept this entrance into Geneva's side door.

## The Arms Inquiry Finds the Trail of the "Fixer"

MORE and more it looks as though the American public, intent on the revelations of the arms inquiry, will soon have cause to forget the DuPonts and the other munitions manufacturers as sensational evidence against the great shipbuilding concerns accumulates. Not since Teapot Dome has there been so much downright rottenness alleged. And not even Teapot Dome involved the high commercial circles which are implicated in this scandal. For the past week Senator Nye's committee has been following the trail pointed out by Mr. John P. Frey, the president, and Mr. W. A. Calvin, the secretary, of the metal trades division of the A. F. of L. It is a trail that leads to the "big three" of the shipbuilding industry—the Bethlehem, Newport News and New York companies—and a series of witnesses heard last week, including a former president of the New York company, testified to collusion in the drawing up of bids and corruption in securing the award of building contracts. Specifically, the contracts let a year ago whereby PWA funds were devoted to naval building were thrown increasingly under suspicion. And, as might have been expected, at this stage the "fixer" moved into the picture. In this case the "fixer" was said to be a Washington lawyer who claimed to have written the NRA code for the shipbuilding industry; to have been a former partner of President Roosevelt in the "lobster business"; to have had the assistance of Admiral Peoples in securing contracts for one of his clients, and help from a presidential secretary, Mr. Marvin H. McIntyre, in inducing the administration to divert PWA funds to naval building. It is known that this "fixer" was employed by the democratic national committee in 1932 to collect campaign funds from shipbuilding concerns. Naturally, denials of the charges against this "fixer" are being made, but these denials face two difficulties. In the first place, the charges have been culled from the accused man's own files. And in the second place, there seems to be an abundant supply of corroborative witnesses. Nothing less than criminal trials will deal with such a situation as this new phase of the inquiry is disclosing.

## What Has Britain Promised?

THE AGREEMENT signed between Great Britain and France on February 3 may be as effective a way of safeguarding European peace as the London and Paris press asserts. It reasserts England's readiness to lend a hand in securing the independence of Austria. It approves the French scheme for an "eastern Locarno." It bows to the inevitable by proposing to lift the ban on Germany's rearmament. And it seeks to restore another kind of check on the nazis by inviting Germany back into the league. But if we were a British citizen we would be on the anxious seat until the full scope of the commitments made during the visit of M. Flandin and M. Laval to London was revealed. The heart of the communique issued at the close of the visit dealt with the German air menace in these words: "It is suggested that the signatories would undertake immediately to give the assistance of their air forces to whichever of them might be the victim of unprovoked aerial aggression by one of the contracting parties." To take the sting out it was added that Italy, Germany and Belgium would be asked to join this air pact. But what does this mean? It is obviously inspired by dread of an unannounced attack on London or Paris by Germany's rapidly growing air fleet. As such, it must have behind it some scheme for instant retaliatory action on the part of the air force of the nation not attacked. But who is to decide when "unprovoked aerial aggression" has taken place? So far it has proved beyond the powers of statesmen to settle on a satisfactory definition for "aggression." Who is now to define "unprovoked"? Evidently there are vastly important military commitments behind this communique, but their precise nature cannot be guessed. Englishmen who remember the shock administered in August 1914, when the "military understandings" with France were first revealed, might be expected to ask Mr. McDonald to be a good deal more specific before they give his new pact their approval.

## Lynching as a Japanese Sculptor Sees It

A YOUNG Japanese sculptor, Isamu Noguchi, is exhibiting in a New York gallery a bronze figure of a Negro who was lynched at Sherman, Texas, four years ago. The exact moment chosen for representation is that when the limbs of the already dead body writhed and contracted in the flames over which it had been suspended by a chain. A ghastlier subject could not well be imagined. The thing is hideous and haunting. One may say that, as art, it is inexcusable. But then, what is art for? One conventional answer is that it is to reveal beauty to those who cannot see it until the artist interprets nature or remolds its materials by his creative genius. That's good, but scarcely enough. "Beauty" is a rich and inclusive word, if it is not

dwarfed into a synonym for prettiness. Perhaps it would be better to say that art reveals the beauty and/or significance of the materials that it uses, and that it heightens and intensifies the emotional response to these materials. If that is what art is for—we speak humbly and subject to correction by the critics and pundits—but if that *is* what art is for, then Noguchi's "Death" hits the mark. It intensifies the horror of a lynching. We venture the guess that the city of Sherman would not accept this figure and hang it in a public park, even if it came as a gift. Citizens who looked upon the event without emotion would shudder at sight of the bronze or go around the block to avoid seeing it. And as they shuddered and shunned it, they would, or they might, get some glimmer of the significance of a lynching which did not come to them when they saw the writhing limbs of the black corpse. And besides, it is bitter but wholesome medicine for us to see what features of American life a Japanese artist considers important enough to perpetuate in bronze. Frightfully ruthless people, those Japanese! Think of their cruelty in Manchukuo and Shanghai!

## Senator Borah Calls for an Investigation of Mexico

THAT unpredictable, and therefore always interesting statesman, Senator Borah, had scarcely ceased to wash his hands of the rest of the world by leading in the defeat of the world court resolution, when he called on the senate to investigate the alleged religious persecutions in Mexico. Why Mr. Borah should propose such an investigation it is hard to see. Always a champion of the idea that it is good sense as well as good statesmanship to mind one's own business and to leave the other nations free to work out their own problems, the senator from Idaho has now picked out for his support one investigation which could not possibly do any good, and might do untold harm. The resolution which Senator Borah has introduced, after a long list of "whereases," comes down to this definite proposal: "Resolved, that the committee on foreign relations of the United States senate, or a subcommittee thereof, be authorized to conduct hearings and receive such evidence as may be presented relating to religious persecution and anti-religious compulsion in Mexico for the purpose of determining the policy of the United States in reference to this vital problem, and in what way we may best serve the cause of tolerance and religious freedom." No such hearing could be more than a partisan trumpeting unless the Mexican government were heard. Is it conceivable that the Mexican government would suffer the indignity which would be involved in submitting its acts and policy to review by a legislative committee of another nation? Senator Borah knows it is not; the precedent involved would be one against which he might normally be expected to lead in protest. The Christian Century's disapproval of the religious policy of the Mexican government has been too often expressed to make misunderstanding possible. We deplore that policy; we trust that it will be radically altered in the near future. But when it comes to serving "the cause of tolerance and religious freedom," we are sure of one thing—that the human mind could conceive of no poorer method for so doing than to begin to utter threats from the Washington capitol. Yet that is what Senator Borah's proposal amounts to.

## More Trouble for the Movie Trust

RUMORS that, despite the employment of a presidential son-in-law in the Hays office, the drive would be pushed against the big motion picture producers under the anti-trust laws, received added confirmation in Philadelphia last week. There Judge George A. Welsh, in the federal district court, granted independent exhibitors an injunction under which the big producing firms were forbidden to interfere with the showing of "double feature" programs. The companies thus enjoined included Warner brothers, First National, Vitagraph, RKO, Fox and United Artists. The nub of the trouble was that the neighborhood houses, in making up their double feature programs, were using the output of independent producers. The trust sought to bring its block-booking whip into action, telling the exhibitors that unless they stopped using the independent product their contracts with the major producing firms would be canceled, their deposits for future films forfeited, and they would be given no future bookings. The judge, in granting the injunction, remarked that he was "deeply impressed with the fact that by reason of the tremendous concentration of resources that are in the power and control of these defendants, they are able absolutely to dictate their own terms and conditions upon which any exhibitor may do business with them." The producers' counsel, Mr. Morris Wolf, who is appealing, objected that the judge, in hearing the case, had no business to consider "the public's interest in the case"! It was, Mr. Wolf maintained, strictly a matter of interpreting a contract, and nothing more. If Judge Welsh is sustained, it will mean another breach in the block-booking wall—the wall behind which the movie trust has maintained its monopoly.

## Dr. Schacht Consolidates His Position

IN the excitement attending the celebration of the second anniversary of Herr Hitler's rise to the German chancellorship, the most significant announcement of the occasion has been largely overlooked. This was the official report that Dr. Kurt Schmitt, minister of economics in the nazi government, found his health still "unrestored," and so had finally relinquished his office, which had thereupon been turned over to Dr. Hjalmar Schacht, president of the reichsbank and for many months the actual economic dictator of Germany. At the same time Dr. Schacht was formally made minister of economics and labor of Prussia. Together with this official announcement the press was permitted to speculate that it would not be long before Herr Hitler reorganized his cabinet in such a way as to combine the

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ministries of agriculture and of labor with the ministry already held by Dr. Schacht. Since the last few weeks have witnessed the suppression of the newspapers owned by Herr Darré and Herr Ley, the two ministers in question, this would not seem an unreasonable forecast. What all this means, of course, is not only that Dr. Schacht thus becomes the dictator over every economic aspect of German life, but also that what was proclaimed two years ago as a revolution in the interests of small business (represented by Dr. Schmitt), the farmers (represented by Herr Darré), and non-Marxian labor (represented by Herr Ley), has now passed back into the control of big finance (represented by Dr. Schacht). In the same way a revolution which, on its political side, in the 22nd plank of its "immutable" platform promised the "elimination of the mercenary army," now finds itself, at the end of two brief years, back under the control of the reichswehr.

## America Spurns Billions In Soviet Trade

CLOSE upon the heels of the senate's rejection of the world court resolution came Secretary Hull's rejection of the soviet trade offer. Beyond the fact that Russia and the United States do not agree on the major points of their relationships, the reason for this sudden and spectacular collapse of negotiations remains a mystery. It is too early to pass judgment on the various proposals and counter-proposals. No doubt each nation sought to secure the best possible bargain it could. But we do know that it is the responsibility of our government to secure some form of settlement so that American industries, the unemployed, and the cotton farmers with their potential annual sale of 500,000 bales to Russia, can reap the benefits of billions of dollars of Russian trade. Sir Philip Gibbs in reporting the interview which resulted in the cancellation says that "Ambassador Troyanovsky returned last Friday from Moscow. On Monday he paid a courtesy call on Secretary Hull. Yesterday he went into Secretary Hull's office beaming. Five minutes later he made his exit, his head bowed." How can one explain the secretary's sudden decision to terminate the negotiations? How explain his statement to the press that "in view of the present attitude of the soviet government I feel that we cannot encourage the hope that any agreement is now possible"? Is it querulous to ask whether the anti-soviet campaign of the Hearst press sent our negotiators to cover?

## Mexico's Revolution Against The Revolution

A REVOLUTION against a revolution is the phrase by which one may describe the effort of General Antonio Villareal to overthrow the administration of President Cardenas and the control of the national revolutionary party in Mexico. Villareal announces religious liberty and respect for private property as the main objectives of his uprising, and promises success within six months. The abolition of peonage and the improvement of the standard of living for the poorest classes are also among the advertised purposes of the armed rebellion; but since the present government is ardently and radically committed to the uplift of the depressed classes, no actual issue is joined on this point. The appeal of Villareal's movement is to those Catholics who are displeased with the restrictions which have been placed upon the church and with the anti-religious tendencies of the present government, and to those property-owners and business men who resent its socialistic policies (for example, the labor law) as an attack upon their property rights. Mexico is a large and sparsely populated country, the topography of which is ideally suited to the concealment of bands of rebels. Beginning in the state of Nuevo Leon two months ago, the revolt has broken out sporadically in half a dozen other states, but there is no evidence, other than the unsupported assertions of its nominal leader, that it has enough backing to constitute a serious threat to the existing government. There is nothing to show that the church has given it any support; and if the church—which often shows considerable worldly wisdom in such matters—wishes to strengthen its own case both at home and abroad, it will keep itself clear of this and all other movements of armed revolt. Those who will rally to a rebellion in the interest of what Villareal calls religious liberty, when speaking to foreigners, are those who want not religious liberty but the restoration of the special privileges of the Roman Catholic church.

# The World Court Vote

THE REFUSAL of the senate to ratify the resolution which would have put the United States into the world court accurately reflects the national mind. Nothing is to be gained by blinking this fact. In their disappointment the supporters of the resolution may seek to lay the blame for the senate vote on any number of accidental influences. The fact remains that the senate poll—52 in favor, 36 opposed—represents substantially the public mind as it has stood for many years. It is a mind which favors international action toward the establishing of a world order of jurisprudence, but it is a mind still unconvinced that a lasting foundation has been laid for this order in the court at the Hague. The seven votes by which the court resolution missed adoption signify well the margin which remains to be won over before the American public will be ready to give honest support to the agencies of international action now existing.

In the first shock of defeat, advocates of adherence to the court have tended to dismiss the outcome in the senate as merely one more triumph for demagoguery. It is not difficult to interpret the vote in that fashion, for it has been a long time since the demagogue has played as influential a rôle as in this affair. The more responsible leaders of the victorious side—men like Senator Borah and Senator Johnson—added not a single argument to the debates of 1926. Had the issue

hung on their speeches it is not likely that it would have turned out as it did. It took a Father Coughlin, a Huey Long, and a Hearst press, uniting in a campaign whose passionate appeal to prejudice was only matched by its mendacity, to produce this result. It was the flood of telegrams and letters which swept over the capital in response to the grossly distorted descriptions of the issue broadcast by the Detroit priest and the Hearst newspapers which set senators howling on the senate floor that entrance into the court would involve American armies in the settlement of European disputes. Probably no senator believed such nonsense when the debate opened, but by the time radio and press had completed their rabble-rousing there were numerous signs that certain senators had actually come to take such rant seriously.

But such an interpretation of the vote, soothing as it is to the wounded self-esteem of the peace forces, is altogether too superficial. If Father Coughlin, and Huey Long, and Will Rogers, and Mr. Hearst's kept journalists registered a new triumph for demagoguery, it was because the material was at hand for the demagogue's use. The swiftness, quite as much as the passion, of the popular response to the demagogic attacks on court adherence merits reflection. The effort to rouse the masses had only two weeks in which to operate. That it should have succeeded as it did speaks volumes as to the normal state of the public mind. No such reaction would have been possible, however adept at the arts of propaganda the opponents of the court, had not the general public already been suspicious of all proposals which involve international commitments. The demagogue does not create the mass-mind; he gives voice to what is already there.

This should be borne in mind in relation to the charges of mismanagement which are now being freely leveled against those who conducted the fight for court entrance in Washington. It is true that there have been more brilliant parliamentary campaigns. The fumbling of the administration stretched all the way from the nonchalance with which the resolution was introduced —the nation being assured that the vote would be so overwhelmingly favorable that there would be scarcely a semblance of opposition—to the incredibly bad tactics by which the Norris and Johnson reservations were first rejected only to have the Johnson reservation accepted after the hour of opportunity had passed. Quite possibly, if a vote had been forced almost as soon as the resolution was favorably reported, when there were votes available for forcing action, the decision would have gone the other way.

But to say that this should have been done is equivalent to saying that the United States should have taken this step without caring whether the people of the United States were heartily in favor of so doing. Would it have been for the good of the nation, and of world peace, to have entered upon an international obligation as important as that of membership in the world court while a large part of the nation remained unconvinced of the wisdom of that act? We doubt it. On the contrary, we believe that membership entered upon under such circumstances would be more likely to lead to international misunderstanding and strain than to contribute to the growth of a genuine world reign of law.

Before those who favored American entrance into the court dismiss this defeat as merely the work of demagogues and inept parliamentary tacticians, let them look certain plain facts in the face. Setting to one side all the balderdash and all the downright lying which were flung about in this struggle, there yet remain three factors which are amply sufficient to explain why hosts of Americans made plain their reluctance to see their nation take the step proposed by the President. Those three factors are the post-war disillusionment, the general resentment over debt repudiations, and the suspicion with regard to the purposes of a court which renders advisory opinions.

Little needs to be said concerning the post-war disillusionment of the American people, except to say that it is deeper and more bitter today than ever. The masses of this nation are cynical over the purposes for which the war was fought, and more cynical over its outcome. The sacrifices made to overthrow the Hohenzollerns, in order to bring in Hitler, seem to millions one of the most ghastly betrayals in history. Such revelations as have recently come from the inquiry into the armaments industry add to this common feeling. A bitterness results which, whether justly or unjustly, extends to all the agencies of Versailles. The American public, in other words, began to suspect as long ago as 1919 that the treaty of Versailles was ethically rotten. It would not lift a finger to grant permanence to that treaty. And its deepest determination at this moment is never to become involved again in commitments out of which similar instruments of international immorality may come.

There are persons in the United States—especially along the Atlantic seaboard—as well as in Europe who have no conception of the resentment felt by the masses in this country at the repudiation of the war debts. It is idle to attempt an argument as to the special nature of those debts, or to point out the small effect which their non-payment has on the nation's tax bill, or to seek to raise a counter-argument with regard to the "repudiation" involved in America's recent gold policy. To the American public at large one fact, and one fact only, matters. European nations have repudiated debts honestly incurred, after having been given what the American is convinced were remarkably generous terms of settlement. That means, in the eyes of the man on the American street, that the nations of Europe are dishonest. That means that the less America has to do with them, the better. It is well to state the case thus baldly, for only as it is so faced can its force be appreciated. Argument as to the merit of this public feeling has only minor relevancy. The existence of the feeling is the fact which must be taken into account.

From the beginning, the provision for advisory opinions has been an obstacle in the way of American entrance into the world court. The reservations adopted by the senate in 1926, and the reservations proposed this year, have all had to do with advisory opinions. The amendment of the constitution of the court, made

in 1929 in answer to American objections, was an attempt to convince the United States that the dangers of a misuse of the advisory opinion function of the court has been guarded against. The Christian Century believes that, either by the adoption of the senate reservations or by the operation of the new restrictions placed upon the court, or by both, the interests of the United States would have been sufficiently safeguarded to have made negligible the danger that American interests or independence of action might be affected by any advisory functioning of the court.

Nevertheless, the fact of the advisory opinion remains, and so long as it remains it will militate against American confidence in the court. Advisory opinions are, *per se,* repugnant to the whole genius of Anglo-Saxon jurisprudence. In the case of this particular court, they constitute its one indisputable connection with the league. Every time the court renders such an opinion it by so much adds to the belief that its function is primarily political. The verdict rendered by the court in the Austro-German customs union case of 1931, which was used so effectively by opponents of court entrance to prove the political nature of its decisions, was an advisory opinion. Its purpose and its nature *were* political, and all the buttery talk in the world could not disguise that fact. And it is quite possible that popular suspicion of the court's good faith will not subside sufficiently to make a new campaign for entrance practicable until the court has rid itself of the advisory opinion feature altogether.

To point out these reasons why so large a part of the public approved the decision of the senate is not to minimize the gravity of the situation revealed by the vote and campaign which preceded it. That raucous cry which rose from the floor of the senate, "To hell with Europe!" reflects a state of mind which, in the long run, can produce nothing but tragedy. It was as an offset to that state of mind that entrance into the court, despite its present weakness as a juridical body, would have been of most value. And it would be a wholesome thing if now, the country over, individuals and groups who do not believe in committing America to a future of irresponsible isolationism, would write to their senators, letting them know that the public opinion which can be marshaled by a Father Coughlin and a William Randolph Hearst is not the only public opinion in the nation.

But this resumption of steady effort to bring the power of the United States to bear on the building of a world order in which "law not war" shall be the ultimate appeal should proceed in the light of realities. The realities of American public opinion have been revealed by the court campaign, however distressing the revelation may have proved. It is fruitless to ask for American participation in the European system while that system remains founded on the immoralities of Versailles, insists on debt repudiations, and subjects its judicial bench to the political purposes of the advisory opinion. It is still the conviction of The Christian Century that the next step which the United States should take in discharging its responsibilities to world peace is entrance into the Permanent Court for International Justice. Such entrance will become possible, however, only when the court has been clearly set free from implication in the European political system

# Barthianism and the Rape of China

KARL BARTH is exercising a growing influence upon the thought of Japanese Christians, and his theology is one of the factors which will determine their attitudes and policies with reference to some of the practical problems which oriental Christians are now facing. This is made clear by the report of a joint conference of Chinese and Japanese Christian leaders held in China several weeks ago. It is possible that Barth and his occidental disciples will say that the Japanese misunderstand him and distort his teachings to a conclusion that he never intended. This may perhaps be true; it would be somewhat surprising if it were not true, for to translate a theology into a language "wholly other" than that in which it was thought out, and to transport it half around the world and transplant it into a culture radically in contrast with that in which it originated, is to supply the most favorable conditions for misunderstanding and distortion. But even so, the lineaments of Japanese Barthianism, as depicted in the report of the conference, seem fairly recognizable.

First, though, it ought to be said that the fact that such a conference could be held at all at a time when there is so much tension and mutual suspicion between the two nations represented, that it could continue for some days with increasing intimacy of friendship, and that it could come to a climax by the formation of a permanent fellowship which looks forward to making the conference an annual event with meetings alternately in Japan and China—all this is profoundly significant of the place which Christianity holds in the orient as a unifying link between two mutually suspicious nations. The Christian element in each is small, but influential out of proportion to its numbers.

The common Christianity of strong minorities in these two countries furnishes no immediate solvent for all the problems which nationalistic pride and ambition supply so abundantly, any more than it is a guarantee of peace and good will among the "Christian" nations of the west, but it exercises a pull in the right direction. It sets up barriers against contagions of nationalistic hysteria and war madness. It means something that these Chinese and Japanese Christians could listen quietly to each other's interpretations of their respective governments' policies and their frank descriptions of the minds of their own people, and part the best of friends.

But to return to Barth. The Japanese delegates to the conference reported that the most significant current development in the Christian movement in Japan is the influence exerted by the dialectical theology of Karl Barth. This was the statement of one who an-

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nounced himself an out-and-out Barthian, though he did not approve his master's resistance to the German government's program for the church. On this point, apparently, the Japanese feeling for the sacredness of the state prevailed over the concept of the right of the church and of the individual Christian conscience to independence from political control. Indeed, the Japanese state and the nazi state are alike in being something more than merely secular and political organizations, to the minds of their loyal subjects; they are mystical entities.

Passing over this reservation on the part of the Japanese Barthian, we find the gist of his position in this: "God is absolute and man is sinful. Religion teaches submission to God, not endeavor for the development of personality, nor for happiness, nor for the realization of ideals such as freedom and equality." But, he was asked by the Chinese, what does this mean with regard to the actual attitudes and conduct of men who wish to do the will of God? Must they not try to follow patterns of conduct rationally and logically consistent with what seems to be the will of God? For example, "if a person devotes his life to the promotion of international good will, and regards this as doing the will of God, would he not have to refuse to exploit or to kill citizens of the so called enemy country?" The answer was that God could not be submitted to any such human test. Which seems to mean, in this connection, that man must not be submitted to the test of carrying his conviction into action if there is any chance that he will thereby compromise his loyalty as a subject.

Just here it does not seem that Barthianism, at least in its Japanese interpretation and application, is any great help toward the prevention of war in the far east. Christianity with this coloration is an instrument better adapted to the support of nationalism, even in its most aggressive forms, than to carrying the principle of good will into action in a time of crisis. The Chinese leaders present at the conference felt this way about it too, and anxiously inquired, "What then is to prevent our Japanese Christian friends from coming to kill us tomorrow?"

But the quietism and inactivism implicit in the Japanese version of Barthianism received an even clearer illustration, and in a field where the possibility of disobedience to the state did not enter in to complicate the question of a Christian's duty to fulfil the will of God consistently. It was pointed out that the sale of narcotics, especially heroin, by Japanese in the so-called war zone and in other parts of north China is an evil fraught with devastating consequences, and the Japanese delegates were urged to use their influence at home to arouse public sentiment and put some curb upon this death-dealing traffic. But the Barthian again drew upon his dialectic to declare that any such appeal is merely "man's idealism, which is of no avail."

Beyond that point it is scarcely possible for the Christian mind to go in withdrawing from the world and renouncing responsibility for participation in any program for the betterment of social ills. When the pendulum reaches that extreme, it is ready to swing back. This interpretation of the utter other-ness of God—and the utter impotence of man to save himself or to advance the kingdom of God or to make any improvement in the conditions of human life—may be a perversion of Barthianism, as the fantastic theories of miraculous conversion in vogue a century ago were a perversion of the doctrine of salvation by grace alone, and the "anti-means" theory of certain Baptists who denounced missions as an impertinent interference with God's plans were a perversion of the Calvinistic doctrine of the sovereignty of God. But every theology has to bear some responsibility for the distortions to which it gives rise. Barthianism in Japan seems to have at least a good start toward the development of a system of thinking in which personal piety will be divorced from every practical task which oriental Christians confront.

# Fads

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the great advantages of living to be over fifty is that you begin to see how things come out. In order to be a judge of fads it is necessary to have been through a number of previous fads. A file of hospital reports is a record of shifting fashions in operations, and an old board was recently found in the cellar of a suburban church inscribed "Cyclists invited to the service."

After fifty you can remember the birth, rise and fall of many crazes. Some are born of dramatic or tragic occurrences, as when a drowning catastrophe in some college or other made the ability to swim a condition of graduation in nearly every college in the land. Soon no one will be allowed to graduate who has not demonstrated his or her ability to alight from an airplane in a parachute. Some fads are born of books, as when Hall's "Adolescence" or Freud's "Introduction to Psychoanalysis" was published. Whist and bridge flourished in periods when people began to doubt if their next remark were worth making—a condition fatal to all conversation.

The wave of nearly every fad leaves something of slight value on the beach after it has withdrawn. Bygone operations left the knowledge of their futility, the bicycle left the automobile, Hall's "Adolescence" left "progressive education," Freud left the "unconscious," the Coolidge era left the Empire State building.

When you are over fifty you can really enjoy the solemnity with which the fad of the moment is worshiped. Believe it or not, an article has recently appeared on "Charles Dickens: A Biological Study of His Personality" which has as paragraph headings, "The Endocrine Glands of Charles Dickens," "His Parathyroid Gland," "His Adrenal Glands," "His Pituitary Gland" and "His Thyroid Gland," with the opening sentence: "Charles Dickens for much of his life may be considered especially as the product of an exceptionally vigorous thyroid." Next?

Yours with due solemnity,

QUINTUS QUIZ.

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# Suffer, Little Children!

By Wayne Gard

THE SPECTER of a black Ethiopian marching to the altar to claim his Caucasian bride—all as a result of national child labor legislation—is being pictured luridly before race-conscious white voters of the south by forces opposing ratification of the child labor amendment which congress passed eleven years ago. The connection between child labor and race problems has not been made clear, but with the constitutional amendment already ratified by twenty states and subject to action in a score of others this year, enemies of the measure have become frantic. Not content with denouncing the amendment as socialistic and bolshevistic, they now claim that, if adopted, it will foster a generation of vagabonds, will shake the foundations of home and nation, and will lead to federal regulation of marriage and divorce, with social equality for the races.

All of these fantastic arguments were used recently in a radio speech over a regional chain of high-power stations, given under the auspices of the "National Committee for the Protection of Child, Family, School and Church, St. Louis," and announced in display advertisements in newspapers. Just who is backing this St. Louis committee and paying for its presumably expensive radio programs and newspaper advertisements was not divulged. Some opponents of the amendment are sincere and honest. Others are employers of child labor lobbying under false colors. A decade ago, when the fight over ratification of this amendment had just begun, rural editors were deluged with opposition propaganda from the Farmers' State Rights league, which pretended to represent the opinion of farmers in the south. When exposed, this organization was found to represent not farmers at all but a group of cotton mill operators in the Carolinas who were anxious to keep on operating their textile mills with child labor.

### *The Weakness of Code Protection*

Lately, many have been lulled by assurances that a constitutional amendment has been made unnecessary by provisions against child labor written into the industrial codes of fair competition. Nearly all the codes contain restrictions against child labor, and notable gains have been made in rescuing young boys and girls from sweatshops and mills and sending them back to school. Most of the child workers have not been touched by the codes, however, and many of the benefits are in danger of being lost in the general breakdown of code morale.

In May, 1934, with nearly all the codes already in operation, the National Child Labor committee estimated that while the codes had taken 100,000 children under sixteen out of industry and had removed 50,000 of sixteen and seventeen from hazardous occupations, a total of 640,000 other working children were not affected by codes. Neither the Blue Eagle nor state laws prevented children of eight years and upward from being used as strikebreakers in Ohio onion fields in the summer of 1934 at wages ranging from four to ten cents an hour.

Moreover, loopholes in many of the codes and evasions by employers have prevented child labor provisions from becoming fully effective. In some industries, youths have been hired as junior workers, learners or apprentices, only to be dismissed at the close of the period of supposed education. In Pennsylvania, a legislative committee found that a sixteen year old girl who in April, 1933, had been working for nine cents an hour was in August employed as a learner in the same plant and was working three weeks without pay.

### *President Roosevelt's Attitude*

At best, the advances made under the codes are only temporary. All the codes will expire soon, and no one yet knows what type of industrial agreements will follow. Although President Roosevelt has expressed determination to retain the ban on child labor which forms a part of the present codes, an equally militant determination to wreck these child labor provisions appears to have been adopted by many of those manufacturers and other employers who are fighting the amendment. In urging ratification of the amendment, President Roosevelt has expressed awareness of the need of this constitutional change to solidify and make permanent the progress made under the codes toward the outlawry of child labor. "It is my desire that the advances attained through NRA be made permanent," he wrote recently. "In the child labor field the obvious method of maintaining the present gains is through the child labor amendment. I hope this may be achieved."

President Coolidge was equally plain in his support of the amendment when it was before congress, and the measure received the blessing of both major parties in their 1924 platforms. The many organizations now working for ratification include the American federation of labor, the American Legion, the Federal Council of the Churches in Christ in America, the General federation of women's clubs, the National congress of parents and teachers, and the National Educational association.

Opposition to the amendment has been led by the reactionary National association of manufacturers and similar bodies, aided by certain Catholic groups and bar associations. The hysterical sort of argument commonly used against the proposed amendment to the constitution is typified by statements made in 1933 by Mr. Clarence E. Martin, then president of the American Bar association. He said: "Is it a communistic effort to nationalize children, making them responsible primarily to the government, instead of to the parents. It strikes a blow at the home." Incidentally, some of those now spreading the bugaboo about nationalization of children are former anti-woman suffrage agitators



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who not many years ago were claiming that the woman suffrage amendment would lead to the nationalization of women.

### *What the Amendment Provides*

Although an eminent Catholic, the late Senator Thomas J. Walsh, helped to draft the amendment and the Rev. Dr. John A. Ryan has been one of its strong supporters, some Catholics have feared that federal regulation of child labor might lead to nationalized education and to the extinction of parochial schools. The proposed amendment, however, contains no reference either to education or to religion. It reads, in full:

> Section 1. The congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age.
>
> Section 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the congress.

Unlike the liquor prohibition amendment, the one on child labor does not propose to insert into the constitution a ban which congress is not empowered to remove. It is merely an enabling measure to give congress authority to regulate child labor—an authority which the United States supreme court, by a five to four decision, has declared it does not have now. It leaves the door open for legislative judgment and experiment. If one type of child labor legislation is found unsatisfactory, a change can be made by a simple act of congress.

That the proposed amendment would be as upsetting as predicted by its opponents is made impossible by the fact that the authority it would delegate to congress is limited to workers of less than eighteen years. With this limit, federal child labor legislation could not be as drastic as that of some of the more progressive states. Twenty states already have regulations applying to the labor of minors up to twenty-one years.

### *Effect of the Depression*

If either the provisions of the two federal child labor laws which were declared unconstitutional or the child labor clauses of the current industrial codes indicate the sort of action congress might take following the ratification of the amendment by thirty-six states, there assuredly is no cause to become excited about the nationalization of children. The 1916 act, thrown out in 1918 by a five to four decision, merely prohibited shipment in interstate or foreign commerce of goods produced in violation of specified child labor regulations. The 1919 law, found invalid in 1922, levied a tax of ten per cent on the net profits of establishments employing child labor in violation of specified standards. The codes of fair competition, in general, ban the hiring of children under sixteen but allow exemptions for the employment of those between fourteen and sixteen outside of school hours. Some also remove sixteen and seventeen year old youths from especially hazardous types of work.

Great progress has been made since the early period of the industrial revolution when pauper children, many of them under ten, were forced to tend unguarded factory machines under brutal supervision for fourteen hours a day. However, every step in removing such miserable conditions has required a battle. Even today, many pillars of industry still hold the view expressed in the Elizabethan law which called for the employment of poor children "to accustom them to labor and to afford a prophylactic against vagabonds and paupers." They see nothing objectionable in the argument advanced by Alexander Hamilton, in his 1791 report on manufactures, that one of the advantages of factory production would be in rendering children more useful and "more early useful."

It remained for the depression of the Hoover period to arouse the general public to the economic harm of child labor and to give the almost forgotten amendment a renewal of popular support. With millions of heads of families thrown out of work, it required no expert eye to see the injustice of allowing children to remain at industrial jobs and thus keep parents in breadlines. Advances in technology have made it imperative that both children and the aged be removed from industrial competition if able-bodied adults now out of work are to be reemployed.

### *Temporary Protection in Peril*

Recent action of the Agricultural Adjustment administration promises to curb for 1935 and 1936 some of the most appalling child labor abuses in the sugar beet industry, in which many thousands of children of six to fourteen have been toiling from sunup to dark for a few cents a day. Yet the farm relief law, like the industrial recovery act, is of temporary duration; it is doubtful whether the federal government can exert any lasting force against the exploitation of children until after the amendment is ratified.

Realization that favorable action by only sixteen more states will make the child labor amendment a part of the constitution has redoubled the efforts of those who profit by children's toil. A campaign of misrepresentation is being conducted over a wide front, with appeals to religious and racial fears. It is even claimed that married women under eighteen would have their housework and private lives regulated by federal inspectors, despite the uniform court definition of labor as excluding household tasks. Such arguments are dangerously effective upon the illiterate, but they are contemptuously rejected by the growing body of citizens who view child labor as a handicap to economic recovery that must be removed.

## *Sunrise*

NOW God unwinds His thread of light
From the shining spool of dawn
And on the panels of the east,
For opening eyes to look upon,
He weaves a token and a sign,
A legible and radiant
Assurance unto waking man
Of His primeval covenant.

ADELAIDE LOVE.

# Is Canada Going Red?

By Ernest Thomas

AT a recent luncheon of bankers, besprinkled with lawyers, an eminent leader of the United Church of Canada jubilantly declared, "Praise be! It's now respectable to be red!" The day before the prime minister of Canada had startled the dominion by declaring his wholehearted acceptance of a totally new policy regarding social and economic reorganization. Since then that speech has been amplified and elaborated; details of the projected change have been supplied, and measures for its enactment have been introduced in the Canadian parliament. Many people have sought to belittle the significance of these declarations, suggesting that the prime minister, Mr. R. B. Bennett, was not sincere, but was simply playing an election game to secure votes. Such a criticism, however, presupposed acknowledgment of the fact that the new policy is in accord with popular demand. The government press, with few exceptions, at once endorsed the premier's declaration despite the fact that, until the day before, those who advocated such a policy were treated with editorial scorn and denunciation. A general election is due within the next six months, and the last session of the present parliament has opened. Canada seems on the eve of adopting startling changes in her economic legislation.

### *Other Parties Accept Bennett Program*

The unprecedented has already occurred. The governor-general, in presenting the program of his ministers on behalf of the crown, usually elicits an address from parliament, accepting it in its broad outline. This address generally gives rise to a debate lasting several days, and provides an opportunity for reviewing the prevailing political situation. This year the leader of the opposition, Mr. W. L. Mackenzie King, was heralded by his press as about to deliver a fighting speech of great importance, challenging the government, but the next day he quietly announced that he would give the fullest support to the new measures. He even proposed that debate on the address be eliminated or postponed, so that the reform measures might speedily become law. Meanwhile, Mr. J. S. Woodsworth, leader of the socialist party, came to tory Toronto to reply to the prime minister. Ten thousand people were unable to find entrance to the place of assembly, and four overflow meetings were arranged to accommodate them. Mr. Woodsworth promised to support the measures, but declared that, like the NRA, they fell far short of what is essential for permanent economic adjustment.

Thus three Canadian political parties find themselves united in support of proposals which, until two months ago, were anathema to all but the socialist party, which is known in Canada as the Commonwealth Cooperative federation—the C.C.F. No one can as yet forecast the outcome of the elections, but this much is certain: Mr. Bennett has changed the climate of Canadian politics. It *is* respectable to be what two months ago was called a "red." The term was, of course, utterly unjustified, for Mr. Bennett declares that he is not a socialist, and he has reiterated his faith in the usefulness of the profit motive. He merely concedes that its operation and control must be drastically modified. A greater concession could not be expected from one of his tory creed.

### *Stages on a Leftward Journey*

Mr. Bennett had been pushed steadily to the left long before this declaration. Prior to the last general election he declared against the alienation of water power to private companies. It so happened that a huge power canal scheme, involving the use of the whole of the St. Lawrence river at the point of some rapids just above Montreal, had fallen on evil days. In an effort to save it the C.C.F. leaders discovered questionable practices of high finance, and put a stop to the sale of bonds. More than thirty million dollars had been invested, and the government declared at once that such an enterprise, affecting the general welfare of the dominion, must, according to the Canadian constitution, be brought under federal jurisdiction. Subsequently a powerful group which had been able to block the progress of the undertaking, demanded 80,000 shares in the future corporation. Their claim was denied on the ground that it did not represent a contribution either in service or in commodities, and Mr. Bennett demanded that it be canceled before he would lift a finger to save the structure. This was done; but if the demand has received one word of comment from any Canadian journal the fact has escaped my eye. Silence was most desirable, since such an act, if it were known, would strike a blow at the whole contemporary method of financial exploitation.

### *An End to Private Exploitation*

Then came another decisive act. The government decided to create a national commission with full powers to control broadcasting, and to eliminate radio advertising. Each owner of a receiving set would pay an annual license fee of two dollars. In presenting this measure Mr. Bennett said that there was no other method of insuring that the benefits of radio might come to sparsely settled areas "without regard to class or place," and he added: "I believe that there is no government in Canada that does not regret the day that it has parted with some of these natural resources for considerations wholly inadequate, and on terms which do not reflect the principle under which the crown holds all the natural resources in trust for all the people." Recognizing that by such processes we have lost much of the land, the forests and the water, Mr. Bennett said that he could not think "that any government would be warranted in leaving the air to private exploitation and not reserving it for development for the use of the people." Tremendous opposition of the most unscru-



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pulous kind emanated from the powerful private interests thus menaced, but the scheme was accepted by parliament with no official opposition.

*Establishing a Central Bank*

Early last year, in fulfilment of some definite promises, the government created a central bank, and a commission to advise on banking policy. The financial resources of the nation, as embodied in the Bankers' association, fought this proposal to the end, but the prime minister, a man of great wealth, was not awed by wealthy men as such, and the proposal became a statute. The Bank of Canada is, in form, a private corporation, its stock being sold subject to certain private restrictions. No person or firm may own more than a small fraction of the shares. No person connected with existing banks may be on the board of directors. This board is to be composed of representatives of three groups, as follows: Basic industries, commerce (including manufactures), and a third class of miscellaneous industries. Furthermore, the bank may not be controlled for profit since all profit over 4½ per cent must be turned into the state treasury.

But the crucial demand was made when existing chartered banks were called upon to provide the gold reserve for the Bank of Canada by handing over all gold then in their possession at the original valuation of $23 per ounce, instead of the current market price of $35. This provision excited protest from the organs of the status quo. They claimed that this constituted confiscation, since the gold was the property of the banks and their shareholders. On this occasion, however, the government not only acted; it formulated a doctrine as well. The gold might belong to those banks as representing $23 an ounce, but the additional $12 was due to no act of the banks or their shareholders. It had been the outcome of the working of social forces, and especially of social suffering, and its whole benefit must accrue to the nation. The capitalist press at once relapsed into silence; but men and women throughout the dominion began to ponder a basic question: If unearned increment on gold, being socially produced, belongs to the community, how can unearned increment on land, equally the product of social forces, be permitted to accrue to the exploiter?

*Reform Capitalism—or Else*

Close upon the heels of these developments came the Natural Products Marketing act, authorizing the creation of regional boards for the regulation of specific industries concerned with the products of field and forest. The agreement of a decisive majority of those engaged in such industry in a given area brings the regulation of the industry under the board thus constituted, and its powers determine both production and distribution. The last vestige of rugged individualism was thus effectively obliterated from the individual farmer.

The prime minister emphasizes the fact that during the years in which the situation was supremely critical the government sought recovery through the restoration of old conditions. Every effort in this direction having failed, Canada now turns to a radical reconstruction of the capitalist system. Mr. Bennett has further indicated that unless reformed capitalism can get rid of unemployment then capitalism itself must be abolished. He does not yet propose such abolition, but he does intend that there shall be a new distribution of national burdens. More than ever those burdens are to fall on persons and institutions whose income is not the product of present services. While the existence of a great number of people dependent in old age on the product of investments is recognized, all whose unearned income exceeds a reasonable minimum shall pay at a higher rate than those whose income is earned as they go along.

Such fundamental changes in the conception of government imply a definite change of social and economic climate. The details of further legislation are subsidiary; the direction is set. We are to have nationally determined maximum hours of work, and minimum wages. Company flotation is to be brought under stricter supervision and control, and with a central bank to guide both the direction and the volume of credit it is hoped that currency problems will become simplified. The existing banks will gradually transfer to the Bank of Canada their power to issue notes as currency.

*In Line with Church Demands*

The present writer is quite uninterested in the effect of these changes on party alignment in the near future. Many of us think that the inertia of the farmer will lead him into the opposition. Others believe that even this inertia will be overcome by the tremendous concentration of interest due to Mr. Bennett's five broadcast speeches which were heard in the remotest corners of the dominion. Again, it is believed that Mr. Bennett will gain strength where he is now strong, but that he will lose seats in large numbers in Quebec and the maritime provinces. In other words, Mr. Bennett may achieve a great success in votes, and at the same time lose many seats in parliament.

But whatever the future may hold for the prime minister, capitalism in Canada is in for a radical change, and will find vigorous opposition in the avowedly socialist groups now aligning themselves with the C.C.F. Great numbers of people have come to identify the latter with Christianity. This, of course, is an illusion, as any political meeting plainly reveals. But it remains nevertheless true that the new program is in line with recent vigorous declarations of the United church, and can expect to find strong support from organized religion. For both, however, the residual question still presses: Can the desired changes be effected while the quest for private gain remains the applauded enterprise of life?

## *Life's March*

THIS is no tread-mill, this steady round
Of duties, but a march to trumpets' urgent sound;
And ours to catch a vision of the goal,
And keep in step, a part of one advancing whole.

ADA SIMPSON SHERWOOD.

# Who Threatens Liberty in Mexico?

By an Observer

"UNTIL the recent revolution eighty per cent of the people of Mexico never had a 'look in' in determining what their government should be. Now I am for the eighty per cent." Many who agreed with President Wilson when he uttered that statement in 1916 are now condemning the Mexican government because of its attitude toward what they call "religious liberty." Are the restrictions laid down by the Mexican government really against religious liberty or are they working toward a larger liberty not only for religion but for other basic human rights? Can religion expect to fight democracy for centuries, and then when a revolution, fought for the rights of the common people, comes into power, can religion go on opposing the government without being challenged?

The Mexican revolution early recognized that if it secured any kind of "new deal" for the average Mexican, it must curb three forces that had been primary in opposing reforms in the past: the landed aristocracy, the foreign corporations, and the church. The first two enemies of a new order in Mexico have been pretty largely brought to terms and are now living in relative peace with the government. More than half a million poor families have received parcels of land and 8,000 rural schools have transformed that many communities. As for the foreigner, Ambassador Morrow arranged the major questions involving North American business and Mexico has just voted to pay the claims awarded by the joint claims commission to North Americans and to resume payment on the foreign debt.

### *Attitude of the Church*

But the religious question is still unsettled. Does anyone suppose that if the Roman Catholic church had taken the same conciliatory attitude as has the small Protestant group in Mexico, or as did finally the landed proprietors and the foreign *entrepreneurs,* the present bitter fight between the church and state would have been precipitated anew?

President Obregon, long before the religious laws were rigidly enforced, when he saw the fierce opposition of the church to the program of the revolution, appealed to the church as follows:

> I therefore call upon you with all the sincerity which characterizes the men of the revolution, and I exhort you for the good of our people that you neither calumniate nor injure the progress of that essentially Christian and humanitarian program which the government seeks to develop in our country. Its oppressed classes have for many long and bitter years experienced sundry injustices and have missed the spirit of brotherhood and justice which should have prevailed in the directing upper classes, who have neglected the noble part of man's mission on earth and instead exerted all their efforts to pile up their material fortunes. I assure you with all sincerity that not only will you not encounter any obstacle in carrying out the tenets of your religion in this country, but that you will have the support and sympathy of every Mexican.

What happened to this appeal? A letter from the pope, made public by the archbishop on April 19, 1926, declared:

> It is scarcely necessary for us to tell you how wicked are the regulations and laws invoked against the Catholic citizens of Mexico which have been sanctioned by officials hostile to the church, and which by their enforcement long have oppressed you. You are fully aware that these laws are far from being reasonable laws, nor are they useful and necessary for the common good as assuredly all laws should be. On the contrary, they do not seem to merit even the name of laws. Indeed, we are moved all the more insistently to utter this public protest and condemnation of such laws, seeing that day after day the warfare against the Catholic religion is being waged more bitterly by the rulers of the republic.

The Mexican government, facing threats against its authority and finding the clergy often taking a defiant attitude, began to enforce the laws more vigorously. General orders were given that all churches and priests must be registered with the authorities, that schools conducted by ecclesiastical organizations must conform to official regulations, that foreign ministers must not perform religious rites and that religious services could be held only in buildings registered with the government.

### *The Struggle with Calles*

During the administration of General Calles the controversy came to a head. The archbishop of Mexico published in El Universal on February 4, 1926, this declaration: "The doctrine of the church is invariable because it is the true divine revelation. The protests which the Mexican prelates have formed against the constitution of 1917 in the articles which are opposed to liberty and religious dogmas will be maintained firmly. The episcopacy, the priests and Catholics do not recognize and we will combat articles III, V, XXVII." The archbishop announced that the opposition would be at first peaceful but there might be need to resort to force. When the Calles government insisted on strict application of the laws requiring the clergy to register before performing ecclesiastical functions, the hierarchy decided to withdraw priestly ministrations from the Mexican people. From 1926 to 1929, therefore, this overwhelmingly Catholic country for the first time in its history had no public celebration of the mass or of the great religious holidays, except as carried on by the laity.

On April 22, 1927, El Universal published the following statement of Archbishop Mora y del Rio made to Minister Tejedo: "We have plotted no revolution, but we do claim that Catholics of Mexico have the right to fight for their rights by peaceful means first and with arms in extremity." The Catholic church in the United States, led by Archbishop Curley of Baltimore, took the side of their brethren in Mexico, claiming that this was a persecution of the Catholic church which called for drastic action by the United States government. Representative John J. Boylan and others presented the question to the United States con-

gress. A delegation from the Knights of Columbus waited on President Coolidge to ask for governmental action to compel the Mexican government to change its attitude of alleged persecution of Roman Catholics.

Along with the endeavors of Catholics in the United States to secure their government's intervention in behalf of their brethren in Mexico there was inaugurated a movement by the church in Mexico to bring that government to terms. Besides cessation of all religious rites in Mexican churches, an economic boycott was started by a voluntary Catholic society. None of these protests seems to have availed.

### *Agreement Signed with Portes Gil*

On June 21, 1919, the hierarchy, having seen that it could not expect a successful uprising against the government, directed priests to return to their posts and signed an agreement with President Portes Gil. The president issued a statement declaring that the government did not desire to encourage the functioning of priests not authorized by the church, that priests might impart instruction within the church edifice, and that the right of petition, as recognized by the constitution, was open to the church at all times.

But this settlement was nothing more than an armistice. On December 1, 1931, the church celebrated the four hundredth anniversary of the appearance of the Virgin of Guadalupe by crowning the Virgin with a crown of precious stones and by ceremonies which were tremendously impressive. The government took this display as a challenge to its own power. Bitter attacks were made on the church by various members of the national congress. On December 22, a bill was passed limiting the number of priests who might officiate in the federal district and its territories to one for every 50,000 inhabitants. Following that, a number of laws limiting the clergy were passed by various states, since this matter is left in the hands of the states. Vera Cruz provided for one clergyman to every 100,000; Yucatan allowed a total of nine; Tabasco prohibited all priests from functioning.

### *Conflict Over Schools*

In several of the states there had developed a definite anti-religious movement carried on by the authorities. In the very backward state of Tabasco there have been no priests for the last ten years, and more recently the evangelical ministers have been compelled to leave because of persecutions and the imposition of a tax which amounted to more than their salaries. Church buildings have been turned into schools, headquarters for labor unions and other social institutions. Teachers are required to teach against religion and in public meetings are often leaders in denouncing God.

The next flare-up came in 1934 because of proposed socialized education, although long before this the Roman Catholics had been opposing, by all kinds of means, the teaching of sex education in the schools. In fact, during a display of a physical education program by the government schools in the great coliseum in Mexico city where boys appeared in short and girls in bloomers, the church distributed circulars around the city declaring the government was teaching nudism. Such pin pricks as these and the success of the socialistic programs in states like Tabasco led the radicals to propose the strengthening of article III of the constitution, providing for "socialized education."

This proposal brought an avalanche of anti-clericalism, which in many places became clearly anti-religious. It soon became clear, however, that the national revolutionary party was using the church question to distract attention from serious divisions in their own ranks, which led to the hope that the Cárdenas administration would later stop these persecutions. It is freely predicted by Mexicans today that within a few months, after the present political crisis has passed, the religious question will fall into the background.

### *What the Constitution Says*

In the congressional debate on the subject of socialized education the more radical representatives desired to write into the constitution the requirement that there should be anti-religious teaching and that private schools should be forbidden. But neither one of these requirements was approved. The principal clause of article III, as revised in October 1934, reads:

> Education imparted by the state shall be socialistic and besides excluding all religious doctrine shall combat fanaticism and prejudices, for which purpose the school shall organize its teachings and activities in a form that will develop among the youth a rational and exact concept of the universe and of social life.

The "reglamentation" of this article was issued by the president in January 1935. The emphasis it lays on the new socialized teaching is that it must "defanaticize." It requires private schools to accept the "social doctrine" and not to belong to any religious organization. Seventy-five per cent of the teachers must be Mexican as must be all teachers of history, language and geography. No religious decorations are permitted on the walls and the school must not receive funds from religious sources. The interpretation of these "reglamentations" is left to local officials.

It is important to emphasize that the religious situation is very different in different states and indeed in local communities. It ought to be remembered also that while much radical talk has been engaged in, even by such prominent people as General Calles, yet the government has never stated in any official document or in any law that it opposes religion. It consistently declares that its object is a process of defanaticizing and of limitations on those religious forces that oppose the social program. When President Portes Gil made peace with the church, in 1929, he stated: "I am glad to take advantage of this opportunity to declare publicly and very clearly that it is not the purpose of the constitution, nor of the laws, nor of the government of the republic, to destroy the identity of the Catholic church or any other or to interfere in any way with its spiritual functions."

It will be remembered that article XXIV of the constitution declared:

> Everyone is free to embrace the religion of his choice and to practice all ceremonies, devotions or observances of his respec-

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tive creed, either in places of public worship or at home, provided they do not constitute an offense punishable by law. Every religious act of public worship shall be performed strictly within the places of public worship, which shall be at all times under governmental supervision.

### *Religious Activities Today*

Churches, both Catholic and Protestant, are open generally in Mexico, with the exception of two or three of the most radical states, which happen to be its least populated and farthest removed from normal life. Schools and churches were recently closed in Sonora by Governor Calles, but they are gradually being reopened. On the other hand, General Almazan, governor of Nuevo Leon, announced that he would not close any churches in his state, whatever the regulations might be. During recent weeks the Presbyterian mission in Yucatan was requested to reopen its school without signing any kind of document limiting its activities. The Palmore institute in Chihuahua, which was about to be closed, was continued open by the request of the governor. Numerous other evangelical schools are open, as is the American school in Mexico city and many other private scholastic institutions.

Daily Vacation Bible schools were held last summer with great enthusiasm in various parts of the republic. Conferences on religious education have recently been held in the city of San Luis, in the rural district of San Miguel, Aguascalientes, and in the field of the Reformed Associate Presbyterians in Rio Verde. Young people's camps are being developed in various parts of the country under the auspices of the committee on religious education. Bishop Creighton of the Episcopal church in an article in the Churchman says: "Our (Episcopalian) work is increasing, new missions are being organized, our Mexican leaders both clerical and lay are being given opportunity to advance our educational and social service programs. We are responding to the crying need for the gospel as this church has received it, and never at the expense of any other church."

### *Facts Not to be Ignored*

It is not desirable to bring up anything that would tend in any way to promote religious controversy. Yet if North Americans are really to give a fundamental consideration of the question of religious liberty in Mexico, facts like the following cannot be ignored: the sixty martyrs to the cause of religious liberty who as Protestants have been killed in Mexico at the instigation of Roman Catholic intolerance, since 1870, when the evangelical forces were invited to enter Mexico; the continued official pronouncements of the Roman Catholic church against laws providing for religious liberty, liberty of the press, free education by the state, and against the recent program of the Mexican government; the open endorsement of violence in opposing the government's program as seen in the so-called "Cristero" revolution; the claim up to today that Protestant missions have no right to exist in any Latin-American country.

Certainly one should not be charged with bigotry if one should bring to notice the statements made by Roman Catholic authorities on religious liberty and toleration when their own liberty is not in danger. Father Ryan, in his "The State and the Church," frankly admits that the pope urges the recognition and support of Catholicism as the state religion to the exclusion of all others. "If the state is under moral compulsion to profess and promote religion, it is obviously obliged to profess and promote only the religion that is true, for no state is justified in according to error the same recognition as to truth. . . . Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but not therefore unreasonable. Error has not the same rights as truth. . . . How can error have rights?"

### *Taking Sides Impossible*

One thing above all else is clear, that one who is interested both in religious liberty and social regeneration can take neither one side nor the other in the controversy between the Mexican government and the church. Both have records against these two desirable ends. The state now claims to have reformed in regard to the exploitation of the poor; and in carrying out these reforms, it certainly should have the support of all liberals. But it must also expect the condemnation of liberals if, under the guise of social reform, it curtails the rights of people to worship God according to the dictates of their own conscience. As for the church, its appeal now is that Protestants and Jews of the United States, and indeed the United States government (according to various moves in the United States congress and petitions to the secretary of state), forget the church's record in Mexico and help force the Mexican government to grant "religious liberty." But the government and religious forces in the United States, before they take such steps, would naturally, it would seem, desire to know whether the Roman Catholic church has now become a wholehearted advocate of religious liberty everywhere and for all, or whether it is a special pleader where its own interests are adversely affected.

## *Christ in the Andes*

HIGH on the rim ridge of the Argentine
The trail to Chile climbs and passes through
White peaks that lift in prayer against the blue
Metallic sky; and here the Nazarene,
A hermitage unto the homeless, stands
Among earth's awful monuments, beside
His cross of Calvary, the ageless guide
To passing pilgrims out of many lands.

He too is pilgrim, walking roads again
In Galilee and Oberammergau;
And everywhere, even today as then,
He wears a wreath of thorns upon His brow,
And whispers in a knowing voice to men
His simple words the world needs sadly now.

CARL JOHN BOSTELMANN.

# BOOKS

## A Self-Portrait of Catholicism

THE CATHOLIC CHURCH IN ACTION. *By Michael Williams. The Macmillan Co., $2.50.*

PROTESTANTS have long needed exactly what Mr. Williams, editor of the Commonweal, here supplies. In a volume large enough for ample detail and not too large for general reading, he describes the Roman Catholic church as a going concern and tells what Roman Catholics are taught to think about it. Such a book is perhaps, in a sense, propaganda. Indeed, it is not unreasonable to suppose that its chief purpose is to present the church in such a favorable light that those who are outside of it will be drawn to it. But if this is propaganda, it is a perfectly honorable and legitimate sort, which every institution which desires to win the adherence of men not only may but ought to practice.

The first half of Mr. Williams' work is devoted to Rome and the machinery and personnel of the church as it centers in the eternal city. The concept of the papacy is both explained and defended by argument. The personalities and achievements of the popes since Pius IX are described and the daily routine of a pope is given in some detail. The functions of the cardinals, the congregations, the tribunals, the offices and the papal commissions are discussed at length, and the church's diplomatic service is given a chapter. These matters of structure and function, of organization and procedure are but little understood by the general public and the presentation of such a clear and accurate picture of them is a service of great value. Naturally, the author finds nothing to criticize in any of the arrangements or procedures which he describes. It will not do either to say that his treatment is purely factual and objective. It is factual and laudatory. The facts given are those accessible to a scholarly mind and a careful investigator who has had every facility for getting the needed data. The opinions and valuations are those of a loyal Catholic.

There are occasional statements of fact in which the author seems to have slipped, undoubtedly by inadvertence. For example: "The Vatican now forms a building of over one thousand rooms, halls, and chapels, twenty courts, all of which cover a floor space of nearly *twelve square miles.*" (Italics mine, and do you blame me?) Now the Vatican is a big house. It may be the biggest house in the world, and it is certainly one of the most magnificent, contents considered. But it isn't that big. In another connection, speaking of the newly created papal state in which the Vatican stands and within which the pope exercises temporal sovereignty, Mr. Williams says that Vatican city "is now limited to the narrow space of 48 hectares, or approximately one-fourth of a square mile." The usually accurate Baedeker gives the number of rooms and courts as above and says that they cover thirteen and one-half acres of ground, six acres of which are occupied by the courts, leaving seven and one-half acres for the building. This last figure should be multiplied by not more than four or five to get total floor area, for the Vatican isn't exactly a skyscraper. It is a grand building, no doubt, but *twelve square miles*—!

The second part of the book deals with the worldwide work of the church—the organization and functions of the hierarchy, the training and work of the parish priest, the religious orders, education, missions, the relation of Roman Catholicism to the eastern churches, and Catholic lay action. In these fields also a vast amount of interesting and, I believe, authentic information is given. Here again the production of a favorable opinion upon American readers is an evident motive. In the discussion of the school question, for example, some aspects of Catholic opinion are omitted which an entirely disinterested reporter could scarcely have failed to include; and in regard to foreign missions, a more complete, though not necessarily more detailed, picture of actual procedure on the field in relation to the missionary efforts of other organizations—in the Belgian Congo for example—would produce a somewhat different and less attractive impression.

But taking this book for what it is, a book about the Roman Catholic church as a functioning institution as Roman Catholics see it and wish the world to see it, it meets a real need and merits hearty approval.

W. E. GARRISON.

## Raising the Budget

FINANCIAL RECOVERY FOR THE LOCAL CHURCH. *By Julius Earl Crawford. Cokesbury Press, $1.00.*

WITH this little volume Dr. Crawford publishes his third book on Christian stewardship. For the purpose he has in mind he has done an excellent piece of work. It is prepared primarily for use in the Methodist Episcopal church, south (but can be as well used by any other denomination); and is evidently intended both to inculcate stewardship principles and to provide a sort of handbook for financial officers. It presents in cogent form the familiar arguments for a generous support of church enterprises, both at home and abroad, and gives specific advice on planning the budget, accounting and such matters.

There are some deeper questions which this volume does not raise but which one might, perhaps, expect to encounter in a book bearing the title "Financial Recovery for the Local Church"; for example, questions as to whether this or that particular church is worth sacrificing for, or whether the Protestant church enterprise, as at present organized, is unwarrantedly expensive. There is little doubt that the Protestant churches have lost heavily in members because of sustained financial pressure. But why bring that up? Dr. Crawford's book deals with the necessity of raising the budget of the local church, and the means by which that may be accomplished. And what the author undertakes to do, he does well.

CHARLES T. HOLMAN.

## Books in Brief

THE COLLEGE OMNIBUS. *Edited by James Dow McCallum. Harcourt, Brace & Company, $3.75.*

This unusual anthology of modern literature is apparently intended for college courses where library facilities are inadequate. It contains nearly 1000 pages of prose and poetry, including Strachey's "Queen Victoria," Hardy's "The Mayor of Casterbridge," complete plays by O'Neill, Synge and Galsworthy, and many short stories and essays—all complete and unabridged. The selections from the works of ten modern poets are particularly welcome and valuable in such a collection.

THE DEAN'S WINDOW. *By Otis E. Randall. The Stratford Company, $2.50.*

Dr. Randall was dean of Brown university for eighteen years. He gives here a "portrayal of college life and activity as seen from the dean's office." In so far as one can see a thing of which he is himself a central part, a dean's-eye view of the academic world is perhaps more intimate and comprehensive

than can be gained from any other point of view. One gains the general impression that Dean Randall has rather an old-fashioned conception of the college. He is much preoccupied with questions of discipline and controversies with irate parents and indignant citizens. He resents the encroachment of professional and vocational studies upon the four years of liberal training in which the objective is "education for education's sake." But he stresses the formation of high moral ideals as an important aim of the college—more important apparently than of the elementary or secondary school—and at the last he urges the need of "radical changes" in the college system, though without specifications other than the general suggestion to "do away with much of the present classroom grind and drudgery."

ARABIA AND THE BIBLE. *By James A. Montgomery. University of Pennsylvania Press, $2.00.*

Four great cultures surrounded the Palestine of biblical and pre-biblical times: Babylonia, Egypt, the Hittite empire and Arabia. The first two have been the field of much research. The third has only recently begun to disclose its secrets. The fourth has been but little taken into account. Professor Montgomery studies the Arabian influence and contribution with reference to the other factors, with which he is perfectly familiar. Over one hundred biblical references are cited as illustrative of this influence. Somewhere the author says that Arabia "has not yet entered into the world's imagination." On the contrary, one might say that no region has appealed more powerfully to the western imagination, but that very few know anything about it. It has entered into the world's imagination more than into the world's knowledge. Professor Montgomery makes a valuable contribution toward correcting this deficiency of information for Bible students.

THE WORLD WENT MAD. *A Novel. By John Brophy. The Macmillan Company, $2.50.*

You would scarcely know that this is a novel if the title page did not tell you so. And yet, it is; a novel told not in continuous narrative but in scraps and flashes which add up to a vivid picture of the personalities and fortunes of certain war-time characters, as the separate frames of a movie film when projected in rapid succession give a picture of continuous action. While most of the events have to do directly or indirectly with the war, the author's interest is clearly not in the war but in the characters which he has created. The publisher says that he is neither "sentimental nor cynical," and that is perfectly true. He is magnificently satirical in his portrayal of the war profiteer, but even here the unveiling of the alderman's hypocritical patriotism is done with a gentle hand which seems to have no animosity behind it. The author portrays his characters; he is their critic only by implication, and never their judge.

SIX SIDES TO A MAN: NEW SONNETS. *By Merrill Moore. Harcourt, Brace & Company, $2.00.*

Louis Untermeyer appends an epilogue in which he makes the astounding statement that, having gone through the poet's filing cabinet, he has discovered that Mr. Moore has written approximately twenty-five thousand sonnets, besides about five thousand fragmentary pieces. If this were not sufficiently incredible by itself, it may be added that he is a young man of thirty-one years, a lecturer in the Harvard Medical school, a practicing physician, and a semi-professional swimmer of distinction. It may be this last qualification which enables him to keep his head above the torrent of his own poetic output. But however amazed one may be at the quantity, there is reason also for admiration of the quality at least of the selected one per cent of his writings which he puts into print. Mr. Untermeyer assures us that a much larger per cent is well worth printing. These sonnets do not conform to the conventional pattern except that each has fourteen lines. It is doubtless easier to write such random-rhyming verses than Petrarcan or Shakespearean sonnets, but the flow of imagery, of ideas and of pungent phrases is as abundant as the flow of words. Here is an amazingly fertile mind, with humor and insight and a whimsically critical view of the human comedy, and evidently gifted with free-running associations, the tempo and variety of which alone make possible such a spate of interesting verse.

# *CORRESPONDENCE*

## The Sunday School Outlook

EDITOR THE CHRISTIAN CENTURY:

SIR: I am devoutly thankful for the articles by Mrs. Bro. They contain frank statements some of us have harbored for years and were afraid to admit even to ourselves. I think that the time has come when we ought to confess that our vaunted program of religious education has failed.

Presbyterian Church, R. V. GILBERT.
Fremont, Neb.

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EDITOR THE CHRISTIAN CENTURY:

SIR: In so far as the Bartholow class (numbering more than 4,000) is concerned, and its tremendous share in helping to build up the membership of the First Methodist Episcopal church of Mount Vernon, N. Y., the matter sums up as follows: The majority of the members of the official board, and most of its Sunday school teachers are "graduates" of the Bartholow class. Sixty per cent of the regular church members first attended and finally became affiliated with the church through the Bartholow class. Facts and figures covering a period of nearly thirty years *prove* that the continued growth and prosperity of the First church, aside from the drawing power of its great pastor, is almost entirely due to its spiritual recruiting station—the men's Bible class.

It is true, to quote Mrs. Bro, that the Bartholow class has "reds" and "blues" (also "whites," a division not mentioned in her article); it has "membership contests, Bibles, sick-calls, money (although very little), hand-shaking, badges" and even a lot more of *special* inducements, but underneath it all are the "everlasting arms"—the only existing reason for and the only abiding meaning of the Bartholow class.

Mount Vernon, N. Y. WILLIAM LUDLUM.

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EDITOR THE CHRISTIAN CENTURY:

SIR: In Mrs. Bro's "Instead of the Sunday School" reference is made to the group of parents who have had to "unlearn" the "tenets" of the "old theology" and who still are hampered in their children's educational program by words of the old vocabulary such as "sin," "faith" and "repentance." As a member of the old school I am unfamiliar with the substitute terms equivalent to the above words in the "modern psychology" and having a very pronounced interest in all that pertains to the education of youth I would be glad to learn both the terms and the definitions of the equivalents.

In my way of thinking it is not a question of terms but rather of facts in human experience. I wish Mrs. Bro would indicate how to "unlearn" "sin, faith and repentance" and at the same time preserve the moral balance.

Pasadena, Calif. JAMES H. CONDIT.

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EDITOR THE CHRISTIAN CENTURY:

SIR: Certain reflections present themselves upon the reading of Mrs. Bro's two articles on the Sunday school.

1. Is it so certainly established that the Sunday school does not

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count in character development? We know, to be sure, Hartshorne and May's findings. The point would seem to be that the character effects of even the present-day Sunday school are real, but that they reach the pupil through a channel which we commonly overlook. They do not come primarily through the teaching of the lesson as things now stand; they do not come primarily through the personality of the teacher; they come primarily through the impact made upon the child by a special group. The failure to observe this elementary distinction may lead us entirely astray in our evaluation of the Sunday school. The chief good the average boy gets out of the average Sunday school at present comes through the weekly renewing of his membership in a group which stands for some things but won't stand for others.

2. Is it so certainly established that the Sunday school militates against the best interests of the church proper? It is freely granted that there is crying need for the elimination of duplication in the sessions of these two institutions. However, is there any evidence either from statistics or observation that the church members who do not belong to Sunday school attend church any better than those who do? Again, is it sound to assume that if all the Sunday schools of America were closed tomorrow the problem of church attendance would suddenly find happy solution?

3. The substitutes proposed for the Sunday school are singularly unconvincing. The family pew is a beautiful thing in retrospect or imagination, but somewhat less beautiful in actuality. Parental education is all to the good, but should supplement rather than supplant the direct training of the young. Weekday interdenominational religious education is an alluring dream, but nothing more. The prospect of reaching any considerable proportion of Protestant children within the next generation by this method is far from reassuring.

It seems that our strategy, in most cases at least, is still that of making the very most of the Sunday school.

Lancaster Theological Seminary, NEVIN C. HARNER.
Lancaster, Pa.

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EDITOR THE CHRISTIAN CENTURY:

SIR: I have been for a number of years interested in the work of the Sunday school. However, of late years, and especially the last few months, I have felt that this work in practically all its phases has been clearly a case of love's labor lost.

I might cite as an instance of this what I have observed as the result of teaching a class of girls this fall and winter. These girls are about twelve years of age, have been regular in their attendance at Sunday school for years, and come from the best families in the city. Their attitude during the worship service is that of indifference or forced attention, and during the class period, they are rude, bossy and impertinent among themselves and to their teacher.

In quizzing them one Sunday about the life of Christ, I discovered that they did not know even the main facts of his life. They thought he was born in Jerusalem. They knew nothing of the story of the flight to Egypt. His visit to the temple at the age of twelve was very hazy. One girl volunteered that he was baptized by John the Baptist, but where and under what conditions, they did not know; nor did they know who John the Baptist was. They ridiculed the miraculous power that the Bible has attributed to Christ, and they showed throughout the lesson that they were unconcerned about his life and his teaching and even out of sympathy with his acts. They were scornful because he was so "dumb" as to let himself be crucified when it would have been so easy for him to have saved his life and escaped from the hands of his enemies.

In regard to character development, I cannot see that our Sunday school has made much progress. In discussing the moral question involved in regard to cheating in their school work, they were emphatic in their belief that it was all right "if you could get away with it." When I suggested that they substitute money in place of knowledge, they expressed the opinion that it would be wrong to take the money because "money was of more value than knowledge." In referring to one's conscience, one pupil, in a very boastful way said that she had no conscience, and laughed at one of the other pupils when she admitted that she thought she had.

At one of the sessions, in a talk about prayer, they brushed the topic aside. Most of them volunteered that they never said any prayers. One girl admitted that she did, but it was because her grandmother made her.

In the face of these discoveries, does it not seem necessary to change our present system? I heartily second Mrs. Bro's suggestion that we disband the Sunday schools entirely, thus throwing the responsibility upon the shoulders of the parents.

Grand Forks, N. D. X. Y. Z.

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EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a Sunday school superintendent continuously for 53 years. I personally know of the excellent work accomplished in many Sunday schools of my acquaintance. Our Sunday school has always been, by large, the best feeder of the church membership. Many of our most efficient workers began in the beginners department.

I regret the acceptance by a prominent publication of such a doubtful article. It is very misleading and certain to offend hosts of earnest, consecrated workers, who are giving their life's best service in the effort to implant in the heart and life foundation principles of Christian living.

Stillwater, Minn. GEORGE E. CLARK.

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EDITOR THE CHRISTIAN CENTURY:

SIR: As a venture in the direction pointed out, our own church has virtually done away with the Sunday school as such. We now have a "Family worship service" from 11:00 to 12:15, graded according to age. The nursery cares for children under 3; the 3 year olds are in the pre-kindergarten group. The kindergarten cares for ages 4 and 5, and the primary department for ages 6, 7, and 8. These groups meet separately. It is their church service.

The junior department includes ages 9, 10, 11 and 12. They share in half the auditorium service. Wearing white surplices they take part in the processional hymn, coming up the aisles from the rear while the senior choir enters from the regular choir room. They sing a response to the invocation, then occupy front rows of pews reserved for them. They enjoy the anthem, the responsive reading, offering, solo, and the minister's message to youth. During the singing of the congregational hymn they retire to eight separate class rooms for lesson study.

Ages 13 and 14 form the Mayflower league. They are present in the regular service up to the time of the junior recessional, when they retire to their league room. Special courses averaging six weeks in length are given by selected leaders. These courses "How the Bible Came to Us," "How the Church Came About," "Qualities of Character," "Men of Character," "Religion in Other Lands," etc., are carefully worked out by the minister and leaders, the full series covering two years.

Young people of senior high school age participate in the full worship service. They are used as pulpit readers, greeters, ushers, guides, etc.

Thus the whole family comes at the same time, each member worshiping according to age. An extra set of teachers and leaders make it possible for regular teachers to enjoy the auditorium service when they wish. A certain deacon whose first year of service dates back to 1881 said recently, "It is the greatest move ever made in our church."

First Congregational Church, GEORGE C. PULLMAN.
Sioux City, Iowa.

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EDITOR THE CHRISTIAN CENTURY:

SIR: Thanks for the articles on religious education by Mrs. Bro. I liked her emphasis on the need for a vital change in our educational program and organization, on the training of parents, and on putting religious education on a community, Protestant-wide basis. She is very optimistic, however, in thinking that the parents would be induced to do something about religious education by the mere abolition of the Sunday school. I would, also, raise the question whether our present leadership would be any better able to deal with the situation in the neighborhood and other groups than they are in the present set-up. Do we not need to begin with a serious effort at leadership education?

Is not the real question, How can we make the transition from

the present situation to a more ideal provision for religious education?

I say more power to Mrs. Bro and her kind and still more power to him who can show us how.

First Congregational Church, Mystic, Conn. THOMAS ALFRED TRIPP.

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EDITOR THE CHRISTIAN CENTURY:

SIR: After five years of supervision of local church schools for one denomination in two states, my reaction to Mrs. Bro is mainly one of protest. There is much truth in her indictment, though overstated. The traditional Sunday school has become a competitor of the church, and its standards have been lamentably low. Yet the solution is not so simple as scrapping an outworn machine and getting a new one, as she would imply—especially when the specifications for the new machine are largely lacking.

The implication is that the work of the Sunday school is something apart from worship, service activities and other work of the church. This is a common assumption on the part of those not familiar with the churchwide scope of the modern program of religious education. There is little recognition in this article that progressive church schools, of which there are an increasing number, have grown out of the old Sunday school and have gradually been transformed into an educational program for the entire church, with objectives and activities as comprehensive as those of the church as a whole. In other words, instead of scrapping the Sunday school, the tendency is to absorb the work of the Sunday school into the total program of the church, the entire church becoming "a school in Christian living."

Both of Mrs. Bro's articles fail to recognize that religious education is more than instruction, that worship is the primary essential in religion, and that such a broad basis as "Protestantism" will not prove practical for worship even though it may for "religious instruction" in community efforts. The repeated use of the word "instruction" indicates the narrow subject-centered point of view which is largely outgrown in practice as well as theory. Nor is there any recognition of the decided trend toward organizing the entire local church on an educational basis. This, it seems to me, is the way ahead, not the divorcement of religious education from the churches in some theoretical plan of community effort supported only indirectly by the present agencies for promotion of religion.

Wesley Foundation, Oxford, Ohio. CECIL D. SMITH.

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EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to protest with the utmost vigor against the singularly unjust picture of the modern Sunday school presented by Mrs. Margueritte Harmon Bro. From my point of view as one who has worked as a pastor for fifty years and observed the very remarkable improvement in that most important arm of the church, the picture she makes is a grotesque caricature. In the school of the church of which I am pastor, the superintendent, duly installed by a council of the conference and paid a full salary, is the graduate of a standard university and theological seminary; the men's class, ridiculed by Mrs. Bro, is led by a lawyer graduate of a standard university, who secures trained experts to address the class on social as well as industrial and theological subjects; the woman's class is led by a trained and experienced graduate; the kindergarten by a kindergarten teacher trained in a school of religion; likewise the beginners and juniors have specially trained superintendents. The intermediate and senior classes are taught by carefully selected men and women nearly all of whom are college graduates, specially educated for their work.

All of these classes are carried on with the order and discipline that prevails in a public school. Many of the teachers are public school teachers. The pupils start in the kindergarten at the age of four, and are gradually promoted through the departments till they reach the age of fourteen when they spend the Sunday school period from January 1 to Easter with the pastor for special training in the fundamentals of the Christian religion; after which they may choose to unite with the church as full members, and most of them do so on the Sunday after Easter. This church in a densely immigrant region has been recruited largely from this training class, which has been functioning regularly for nearly thirty years, and many of its most active and competent members today are graduates of the training class, and not a few have become distinguished in the service of the churches as pastors or missionary workers.

Pilgrim Church, Cleveland, Ohio. DAN F. BRADLEY.

## How to Tell Drunk from Sober

EDITOR THE CHRISTIAN CENTURY:

SIR: In an editorial the New York Times says: "A bold man is Professor Klaus Hansen of the University of Oslo. He swallowed a mouthful of the new heavy water (cost $25) and lives. He is a physiological chemist, a man whose study of alcohol has had its influence. An automobile driver arrested in Norway and charged with intoxication is not subjected to much questioning. A drop or two of blood is drawn from his ear and tested according to Hansen's method. If the specimen shows more than Hansen's permissible minimum of alcohol, the man is legally drunk. There is no room for argument." Has any city or state adopted this method, in dealing with the admittedly increasing number of automobile accidents due to drinking drivers? If not, would not such a method be fair to all concerned, authoritative, and effective?

New York city. WILLIAM T. HOLMES.

# The Question Box

*Please explain Matthew 17:27, the narrative of the money in the fish's mouth. Is this the record of an actual event, or is it a parable, or is there some other explanation? It does not seem consistent with the program and ideals of Jesus.*—A. C. W., Buffalo, N. Y.

THERE are many different types of difficulties met in connection with the miracles of the New Testament. Some of them are difficulties of fact involving improbable or incredible incidents, like the transformation of water into wine or the feeding of the five thousand. Others present difficulties growing out of the strain which they impose on the moral implications of the ministry of Jesus, such as the incident of the swine and the cursing of the fig tree. These and other similar narratives probably presented no difficulty to the early generation of believers. Miracles were a part of the accepted tradition regarding any accredited teacher of religion, and they were not subjected to the rules of inquiry which prevail today. Similar problems are raised by the narrative in question. It does not produce the impression of a dignified and authentic event. Efforts have been made to escape the dilemma by suggesting that Jesus bade the disciple catch the fish, sell it in the market and use the proceeds in payment of the tax. This still leaves unexplained the ethical question as to why a miracle should be invoked to relieve Jesus and his friends of their obligation as citizens to pay the customary tax. It would seem that some bit of folk lore has been intruded by the evangelist into the gospel narrative, a fragment which occasioned no difficulty in early circles of the believers, but has raised many problems in later days.

H. L. W.

Several answers have been received to the inquiry of G. O. in the question box of January 16. None of them is an exact quotation. Among them are the two following:

"Thy superfluities must give way to thy neighbor's convenience;
Thy convenience must yield to thy neighbor's necessities;
And lastly, thy very necessities must yield to thy neighbor's extremities." (ROBERT SOUTH.)

A. W. S., Madison, Wis.

I find the following credited to Plutarch in "Of the Love of Wealth":

"We rich men covet our felicity and happiness to lie in those superfluities, and not in those necessary things."

Mrs. C. L. F., Friendship, N. Y.

H. L. W.

XUM

# NEWS *of the* CHRISTIAN WORLD

## Textbooks Rouse Episcopalians

**Offer Proof of Anglican Apostolic Succession to Texas Board of Education —Bishop Attacks State Schools**

*(Correspondence from the Southwest)*

WACO, Feb. 2.—Episcopalians, meeting at Dallas in their North Texas convention, this week appealed to the state board of education to correct statements allowed in free textbooks used in the public schools to the effect that "Henry VIII founded the Church of England" and that "The Roman Catholic church is solely and exclusively the Catholic church, hence the Eastern Orthodox Catholic bodies and the Church of England are not Catholic and form no part of the Holy Catholic church; the Church of England is a Protestant sect, and is not Catholic." The resolutions committee asserted that the Episcopal church has proofs of apostolic succession and that to designate it as a Protestant sect is so fallacious as to require no denial. The Texas diocesan council, meeting in Waco and presided over by Bishop Quin the week previous, was characterized by deep missionary interest, especially as developed under addresses by President Francis C. H. Wei of Central China college, Wuchang.

* * *

**Methodist Bishop Attacks State Colleges**

Bishop H. A. Boaz, in a Methodist educational conference here yesterday, charged that the influence of certain higher institutions of learning as fostered privately and by the state is hurtful, especially as it tends toward increasing atheism and the lowering of moral standards. Following the conference a meeting was called at Southwestern university, Georgetown, for representatives of all denominations to devise "a more Christianized plan of education," as a combative measure. Southern Methodist university last week declined to permit campus dances, which is in line with the practice of most denominational schools, though Texas Christian university, Ft. Worth, and Kidd-Key college, Sherman, are excepted.

* * *

**Leading Disciple Pastor Dies**

Sorrow is expressed widely over the passing of Rev. Arthur W. Jones in Austin a few days ago. He was not only a beloved pastor of several of the more prominent Texas Christian churches, but was long an outstanding leader among the dry forces, an orator of renown, and well known as an evangelist.

* * *

**Many New Faces in Baptist Pulpits**

Many changes are noted in Texas Baptist pastorates. Rev. A. W. Reeves goes from the First church, Greenville, to Calvary church, Birmingham, Ala. Rev. S. Y. Posey comes from New Orleans to First church, Austin. Rev. Fred Eastman leaves McKinney Avenue, Dallas, to become secretary for Buckner orphans home. Rev. Frank Cheavens resigns as social settlement worker in First church, San Antonio, to accept the church at Franklin, being installed with an elaborate service conducted by Dr. E. D. Head of First church, Houston.

* * *

**Changes Among Presbyterians**

Texans mourn the transfer of Dr. Ilion T. Jones from the pastorate of the Madison Square Presbyterian church, San Antonio. He goes to a church in Tulsa. Another change of interest among Presbyterians is the coming of Dr. Wade H. Boggs, pastor of Druids Hill Presbyterian church, Atlanta, Ga., to the First Presbyterian church, Shreveport, where he succeeds the late Dr. Jasper C. Smith. Dr. Thomas W. Currie, pastor of Highland Presbyterian church, Dallas, and president of the Austin theological seminary, has yet found time to conduct a revival with the First Presbyterian church here during this week.

* * *

**Bishop and Methodist Minister Debate Capitalism**

A lively tilt in Methodism just now is the discussion being waged in the columns of the Nashville Christian Advocate between Bishop John M. Moore and Dr. John C. Granberry, the former defending phases of the capitalistic theory and the latter attacking.

* * *

**Sheppard's Reelection to be Opposed by a Wet**

Senator Morris Sheppard, Texas' prized leader of the national dry forces, will be opposed by Representative Joe Eagle from Houston in 1936. Eagle is wet and differs radically from Sheppard on other important issues. It is by no means certain, however, that he or anybody else can dislodge the senior senator from Texas, because it has been shown over and over again that no matter how much many Texans may disagree with his views, they nevertheless cherish him for his ability and sincerity.

* * *

**Pastors Honor Wives With Banquet**

At Denison the Pastors' association gave a banquet in the Trinity Methodist church in honor of the ministers' wives. Rev. J. S. Hodges, Presbyterian pastor, presided. It is said the example is to be followed by ministerial groups in other cities.

JOSEPH MARTIN DAWSON.

**Dr. Van Kirk Broadcasts Religious News**

On Saturday, Feb. 2, from 7 to 7:15 eastern time, over N.B.C. network, Walter W. Van Kirk of the Federal council initiated a new series of the popular radio program, "Religion in the News." Dr. Van Kirk, like his predecessor, Stanley High, is presenting a concrete resumé of what is going on of significance in the world of religion. Dr. Van Kirk is the author of the new book, "Religion Renounces War."

## Warns Britain On India Bill

**C. F. Andrews Shows Depth of Misunderstanding—Archbishop Asks Film Censorship of Prime Minister**

*(Correspondence from England)*

LONDON, Jan. 22.—Tonight at 10 o'clock Mr. C. F. Andrews is to speak upon the Indian attitude toward the government proposals for the government of India. He has just returned from India where he has been in touch, as no other Englishman can be, with the leaders of that country. It is certain that he will bring a disconcerting, if not alarming, account of the hostility in India toward the new proposals. In this country most of those who consider the proposals—the bill will be introduced next week—think of them in relation to the policy of the "diehards," and believe that they mark a great step in advance. The Indians consider them in relation to their own hopes of "dominion status," and they pronounce them disappointing and reactionary. So it comes about that progressives in this country think that they are advocating a bold measure of advance when all the time Indian statesmen think of them as fighting against the hope of India.

There are some who know the facts which Mr. Andrews sets before them, but believe none the less that when the bill is passed and the fighting is over the Indians will work the new constitution. But it must be confessed that in this country the mind of the Indians who speak for their country in this matter is neither sufficiently understood nor treated as seriously as it should be.

* * *

**A Censorship For Films?**

The archbishop of Canterbury accompanied by representatives of many interests waited upon the prime minister last week to present the case for better films. They had no difficulty in showing that many of the films now on view are a serious menace. It is not only the film that is openly immoral which has to be kept in view, but also the film which exalts false standards of life. The bishop of Croydon says that during the 18 months in which a committee in Croydon has censored films for Sunday showing on the ground of their featuring "crime, cruelty or loose morality," more than 200 which passed the trade censor were rejected. The archbishop asked that there should be a government committee to inquire into the question of film censorship and clearly the large and representative company with him would welcome a censorship.

At present there are two means whereby supervision is exerted; there is a censorship established by the trade and there are powers given to local authorities which can prohibit bad films in their areas. But more is needed. In the general discussion there have been doubts expressed whether any censor could do what is needed without

banning films which the public have a right to see. Mr. Bernard Shaw is strongly opposed to any such censorship as that proposed. He criticizes the phrase "undesirable films." There are no such things; if they were undesirable no business firm seeking profits would bring them out; the question is—who desires them and who does not desire them? By what standard?

* * *

### Attack System of Tithe Rents

There is a royal commission on tithe rent-charge sitting at Westminster. Many farmers have either refused to pay or have paid in token the tithes due from them. When these charges were fixed by law, they were determined by the high price which wheat fetched at the time. The farmers say that it is much too high. Some of them have had their cattle seized and sold. It is not entirely a church matter; many of these tithes have been sold and are held by laymen. The supporters of the present system say that if a farmer buys a farm he knows what tithe is due and he pays less on that account. Lady Evelyn Balfour urged before the commission the abolition of all tithes to save the church from being discredited. That is not likely to be the decision. It is more probable that there will be a reduction in the level at which these tithes are fixed.

* * *

### Would Take Over Support Of German Missions

The grave need of German missions was brought last week before the missionary council of the Church of England by Dr. J. H. Oldham. For German missions £330,000 a year is raised of which £230,000 goes to support German missionaries; the rest is spent on expenses and on the salaries of native helpers. Germany does not allow money to go abroad. In November only £700 was sent for all purposes. It is proposed that the British in cooperation with the American societies should contribute toward an emergency fund and help should be given in the form of loans to German societies. An encouraging response has been received, but this will not go far when it is remembered that £30,000 a month is the normal amount needed.

* * *

### And So Forth

There is to be a Florence Nightingale memorial in London. It will take the form of an endowment of postgraduate courses for nurses. The sum required is £200,000. There are already committees in 20 countries to collect funds. The enterprise is to be international in its range.

Tsekedi, acting chief of the Bamangwato tribe, has made a grave and dignified appeal against the avowed plans of leading statesmen of the Union of South Africa to absorb the protectorate of Bechuanaland, of which he is paramount chief. This is likely to be a burning question very soon in imperial political affairs.

The B.B.C. apologized last night, January 21, for a piece of vulgarity broadcast in their program of Saturday. It appears to have been introduced unintentionally by two comedians of good repute. The significance of the fact lies in the rarity of it and in the prompt way in which the corporation apologized for it.

EDWARD SHILLITO.

# Work Insurance Program Cheered

**New York Workers Hold Roosevelt Proposals Inadequate but a Start—Nudism Attacked by Al Smith**

*(Correspondence from New York)*

NEW YORK, Feb. 2.—There is rejoicing among the garment workers of this city over the social security legislation proposed by the President. This administration move is particularly interesting to them because it was the attorney of the International garment workers' union, the late Meyer London, who as congressman first offered to our national legislators a comprehensive plan for social security. When this proposal of London's was offered in 1917, he was looked upon as an impractical idealist. Even organized labor looked upon job insurance with unfriendly suspicion. There is a general feeling among these workers in the clothing trade that the administration measures do not go far enough but there is the belief that the principle back of it all is sound and constructive. Once begun they believe the movement for a more comprehensive system will be irresistible.

* * *

### Legion of Decency on Trail of Nudism

Critics of the Catholic Legion of Decency have been saying that it would not be content to confine itself to moving pictures but would, if successful there, turn its attention to other fields. Apparently this is to be the case, for under the inspiration of Al Smith a bill to make nudist experiments illegal has been introduced in the New York legislature. This seems to be a new rôle for the happy warrior and gives point to the belief that he has politically gone to seed. A protest against making nudism illegal is being signed by prominent religious leaders on the ground of personal liberty.

* * *

### John Elliott Called to Easton Church

Rev. John Elliott who for the last five years has been assistant pastor at the Central Presbyterian church has accepted a call to the pastorate of the First Presbyterian church of Easton, Pa. Mr. Elliott has been active in the Conference of younger churchmen and in the Ministers' union. He has made a real contribution to the life of both of these groups as well as to the church he has served.

* * *

### Alumni Day At Union

Next Tuesday is alumni day at Union theological seminary. This is an annual function and each year the program given is of a high order. This year's program is no exception. Prof. Henry P. Van Dusen, dean of the seminary, is to speak on "Theology Looks at Contemporary Religion" and Dr. H. Flanders Dunbar, director of the Council for the clinical training of theological students, will discuss the subject "Psychology Looks at Contemporary Religion." All this in the morning session, and in the afternoon Dr. Stephen P. Duggan, director of the Institute of international education, will speak on "Education and Youth in Continental Europe Today."

* * *

### World Court Defeat Jolts Churchmen

The defeat of the world court in the United States senate this week was a severe jolt to churchmen and others interested in a more peaceful world. The demagogic appeals of Father Coughlin, the jingoism of Hearst and the wisecracking slurs of Will Rogers had their effect. Such nationalism bodes no good for the Christian dream of a warless world. As if this were not enough this week we had to witness the death of the bill for the ratification of the child labor amendment in our New York legislature—and in committee without a record vote.

* * *

### Continental Committee Discussion

The "Continental committee," an organization which is seeking to make known the results and implications of our modern technological development, has planned a discussion for tonight which promises to be of unusual interest. Under the general heading of "The revolt in the west" Felix Fraser, who had charge of the recent FERA survey of the productive capacity of the American people, will speak on the implications of this study, and Alfred Bingham and Stuart Chase will discuss the steps which now should be taken to meet the present situation. The Continental committee grew out of the technocratic movement of two years ago.

* * *

### Mrs. Herrick Speaks at Zion Church

Mrs. Elinore Morehouse Herrick was the guest speaker at Zion church at Douglaston, L. I., last Wednesday night. Mrs. Herrick has become nationally known as the director of the New York regional labor board. Her subject was "The Social Significance of Strikes." The rector of Zion church is Rev. Lester Leake Riley.

* * *

### Mrs. Leiper Dies

Mrs. Eleanor Cory Leiper, wife of Dr. Henry Smith Leiper, executive secretary of the American section of the Universal Christian council, died early last Wednesday morning. Mrs. Lieper before her marriage was a traveling secretary of the Student Volunteer movement and in 1918 went with her husband as a missionary to China. In 1922 a serious break in her health compelled the return of the family to this country. Dr. Cadman, Dr. Chalmers and Dr. Elmore, pastor of the Englewood church, officiated at the funeral yesterday.

EDMUND B. CHAFFEE.

### Religious Education Forces Meet in Chicago

The annual meeting of the International council of religious education is holding its sessions at the Stevens hotel this week—Feb. 11-18. Russell Colgate is president of the council, and Harold McAfee Robinson chairman of the executive committee. Program of the meeting may be secured by addressing the council at 203 N. Wabash avenue, Chicago.

# Would Canalize Profit Motive

**Dr. Russell H. Stafford, Criticizing New Social Action Council, Doubts Whether Drive for Gain Can Be Ended**

*(Correspondence from New England)*

BOSTON, Feb. 1.—Dr. Russell H. Stafford, of Old South church, has recently given several ministerial groups his "honest expression of a dubious opinion" concerning the new Congregational Council for Social Action. The world war and the resulting depression have brought ferment and changed ideology, though action lags. The strange notion that religion is always behind the times has been refuted. The warnings of such prophets as Rauschenbusch have been fulfilled. Protestants, Catholics and Jews agree in applying religious principles to social problems. Rich hypocrites, thanks to the fact that churchgoing is no longer fashionable, are now outside the churches. Our people are humble and ready to listen. What shall we preach? Not impending upheaval. "I doubt whether there was ever a good revolutionist, even in 1776. I doubt whether the profit-motive can be eliminated. Rather control and canalize it. Let the church, like the prophets, denounce the evils of the existing system, and inspire lay experts to find the remedies." Fearless exposure of the evils of war, race prejudice, and greed will suffice to "make people mad." Our guide must be "the historic Jesus," rather than the "Eternal Christ."

* * *

### Father Corrigan Defends The New Deal

Addressing the Twentieth Century association, Jan. 19, Rev. Jones I. Corrigan, of Boston college, praised President Roosevelt for his grasp of conditions, confidence and resolute action. "The new deal" is neither dictatorship nor revolution. It is a combination of Theodore Roosevelt's "square deal" and Wilson's "new freedom." It gives existing industries a chance to reform themselves by 1,000 new "codes"—with the warning that, if they fail, government must control. It is "social capitalism" superseding "individualistic capitalism." Its achievements to date are the C.C. camps, the abolition of child labor, increase of sales, and the cutting in half of business failures, the lowest in 20 years. The minimum wage has been raised. Skilled labor and the middle classes not yet benefited. It has made the people think in terms of economics, a great gain.

* * *

### Military Training In Bangor

Prof. Calvin M. Clark of the Bangor theological seminary, and chairman of the school committee, writes that military drill was made compulsory in 1898 and, as an integral part of physical training, is heartily approved by the committee, the vast majority of teachers and the public. The Bangor-Brewer ministerial association in October voted 21 to 2 to memorialize the committee to cancel its contract with the war department, and its members devoted their Armistice day sermons to their reasons, which had large publicity. At the January meeting, Rev. Wayne L. Robinson of the First Baptist church tells me, the association voted to form a permanent organization, affiliated with national peace organizations. It would seek to obtain affidavits from parents opposed to compulsory drill, and to declar opposition to compulsory military training in secondary schools believing it to be un-American, contrary to the stand which all the churches have taken, and fundamentally opposed to the higher educational interests of our youth.

* * *

### Questions Raised by Baptist Commission on Social Action

The committee of nine, appointed by the Northern Baptist convention, whose New England members are Prof. Kirtley F. Mather of Newton Center and Mrs. A. R. Petty of Derring, N. H., is promoting, by visits of "The Presidential Party" to leading cities and "preliminary conferences," frank discussion of burning issues. "What attitude should the Christian take toward birth control? Can the splendid aims of the Baptist convention regarding industrial relations be effected without basic change in the present economic structure? How effect the subordination of the profit to the service motive? Is assumption of racial superiority supported by science? Is it justified by Christian ethics? Is total abstinence or temperance the goal? Should a prohibition amendment be restored? Should government systems, such as representative democracy, socialism, fascism and communism, be supported or opposed? In view of the rapid extension of governmental aid to the hungry, should Baptists maintain unaltered their historic position regarding the complete separation of church and state? Should they be isolationists or internationalists?" Replies from 39 Massachusetts churches, giving "personal attitudes," record 129 as reserving right to follow convictions as to any war; 491 as refusing to cross national boundaries in aggressive war; 542 as pledged never to engage in war, while only 52 "will respond to my country's call at any time."

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### New Plans and Leaders For N.E.T.A.C.C.

The New England Town and Country Church commission, at its annual meeting last month, elected as president Dr. Kenyon L. Butterfield, who has been a recognized leader of the new country life movement since he served as a member of the commission appointed by President Theodore Roosevelt. The assistant treasurer, Rev. Hilda Ives, announced a gift of $1,000 for advance work. The commission promotes combination of churches, larger parishes and other methods of securing adequate fields and salaries, and the recruiting and training of competent pastors. The Rural Church Workers' conference, held under its auspices, will celebrate its 10th anniversary at Ocean Park this summer. Rev. K. C. MacArthur, pastor of the Federated church, Starling, Mass., was elected secretary. He is also working with the rural rehabilitation FERA, with aims to put country families on their feet by loans of live-stock, poultry, and seeds, and establish subsistence homesteads of four acres each to supplement cash incomes derived from local "work centers."

E. TALLMADGE ROOT.


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... THE AUTHOR ...

Dr. Walter Albert Stanbury has occupied some of Southern Methodism's most strategic pulpits, including the Duke Memorial Church, Durham, N. C. He is a graduate of Old Trinity (now Duke University). At present, he is pastor of West Market Street Methodist Church, Greensboro, N. C.

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# Christian Music Attracts Japan

**Carols Sung by an Imperial Family—Buddhism Still More Comprehensible to Nipponese as Doctrine**

*(Correspondence from Japan)*

TOKYO, Jan. 8.—One of the most distinct impressions gained from the year-end and new year holidays just passed is that of a growing Japanese appreciation of the significance of Christmas and especially of its music. The broadcasting of Yuletide music from Tokyo's station JOAK and the relaying of programs from both America and England were outstanding features of the past fortnight. The Choir of Sacred Music, conducted by Mr. Ugo Nakada, gave a wonderful rendition of the "Messiah" almost in its entirety, and the concerts of the Tokyo academy of music, both vocal and instrumental, have approximated perfection. Christmas carols, we are also authoritatively informed, were sung around the fireside of at least one of the imperial families close to the throne.

* * *

**Buddhist Radio Talks Overshadow Christian**

The spoken message of Christmas likewise received large attention in public meetings and over the radio. On the whole, however, the Japanese public understands Buddhist teaching better than Christian. Following a series of popular Buddhist radio talks by the leader of the New Buddhist movement some weeks ago, a Christian series was also projected. But popular acclaim was lacking and "fan" mail led the station to go back soon to daily Buddhist talks on life and ethics, which seem to be more easily understood than the "foreign" ideology of the Christian apologists.

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**Religious Interest Shown by Popular Magazines**

It is significant, however, that Japanese periodicals today are giving large space to religious materials. Let me quote from the current issue of "Young East," official organ of the International Buddhist society, the following paragraph: "The January numbers of all popular magazines show that their outstanding features are religious stories of all kinds. Once Marxist publications and socialistic books were the best sellers in Japan, particularly among the younger generation, but today religious books are the best sellers." Probably because this increase of religious interest is not reflected in enlarged Sunday congregations and in a rising curve of baptisms, many Christian leaders deny that there is any religious revival in Japan, deeming Buddhism's and Shintoism's enhanced appeal of the moment to be largely a nationalistic phenomenon. Still it must be admitted that Christianity has been unable as yet to make itself understood to the average Japanese.

* * *

**Japanese Government Subsidizing Mission Work in South Seas**

Yet, if to the Japanese themselves Christianity seems difficult of comprehension and of adaptation to Japanese life, it is the more interesting and significant that, as Dr. H. Kozaki pointed out at the recent National Christian council assembly, the Japanese government has subsidized the work of Protestant missions in their mandated South Sea islands and is prohibiting competing missionary effort even by the various Buddhist and Shinto sects.

* * *

**Incipient Pacifism Shown by Buddhist Sect**

Lest readers abroad should be inclined to believe all the reports emanating from Tokyo about the unity of Japanese public opinion in support of government policies it may be well to cite a recent item in the Yomiuri daily news concerning the reaction of certain Nichiren Buddhists to the request that all congregations contribute to the nation's war funds for aviation. It seems that the Nichirenite women's organization of the island of Sadow in the Japan sea called the attention of the public and of the headquarters of their sect to their founder's opposition to war, and on such grounds refused to participate in the contributions. This is merely further evidence that there are many incipient anti-war movements in Japan. Patience on the part of western Christians, and determination to restrain their own militarists and right the wrongs under which the Japanese feel themselves to be suffering, will eventually elicit vigorous liberal response from the better elements of Japan. Just for the present, though, the Japanese feel almost to a man that Uncle Sam's adamant attitude at the London naval conversations just ended, followed by announcement of the American fleet's proposed demonstration of superiority in the north Pacific next May, indicates something less than a genuine desire for peace on the part of the Washington government. What do American Christians reply to this?

* * *

**And So Forth**

The 60th anniversary of the Missionary Association of Central Japan was observed recently in Osaka. When organized there were but five Protestant churches in all Japan, according to the Christian Graphic.

First fact-finders; then appraisers; now board secretaries. The Methodist and Congregationalist varieties have already been here, the Baptist and Presbyterian are on their way. We're getting used to keeping our best foot forward.

T. T. BRUMBAUGH.

**John Strachey on American Lecture Tour**

John Strachey, the brilliant young British aristocrat who has recently turned communist, is on his second lecture tour through the United States. Mr. Strachey, author of "The Coming Struggle for Power" and "The Menace of Fascism," is a son of the late St. Lowe Strachey, once the editor of the London Spectator. In his early twenties he became a member of parliament as a representative of the British labor party. Moving steadily to the left in his thinking, he resigned his seat, devoting his entire time to writing and lecturing. His cultural background, his thorough training, his chaste English, and his almost cocksure manner make him a convincing speaker. His present tour will take him to practically every part of the United States except the extreme south.

# Pittsburgh Church Holds Anniversary

**Calvary Congregation Has Given Million and a Quarter to Missions—Social Legislation Bills Introduced**

*(Correspondence from Pittsburgh)*

PITTSBURGH, Feb. 1.—Something over 40 years ago, the leading downtown church of Methodism burned to the ground. The property was sold for an immense amount of money, and from the proceeds Calvary, an elegant Gothic church, was built on the north side, and Christ church, at that time considered the finest church in Methodism, in the east end. In the 40 years since the dedication of Christ church, $1,251,704 has been contributed to missions. At the anniversary services, the leading sermon was given by Dr. Albert E. Day of Baltimore. Other former pastors speaking in the celebration were Lucius H. Bugbee, John H. Willey, Daniel A. Dorchester, J. Lane Miller, J. V. Thompson, Robert H. Little, L. S. Elliot, Ernest Weals, William M. Baumgartner, A. C. Schultz, Jacob S. Payton, Sanford W. Corcoran and Raymond W. Faus.

* * *

**The Forum Idea**

The forum idea seems to be sweeping the Pittsburgh district, although the pioneer forum continues to be the one in the East End Christian church, which is now in its 13th season. With the autumn there was organized the Community forum, which meets in Carnegie hall. Jan. 28, Norman Thomas, the socialist, addressed the capacity audience. Feb. 4, Miss Ellen Wilkinson, former member of the English parliament, will speak on "Fascism in England," and on the 18th Mr. William Hapgood, of Indianapolis, will discuss an experiment of democracy in business. The idea of this particular forum is to have speakers representing all sides of given questions.

* * *

**Intercollegiate Conference on Social Affairs**

For five years, at holiday time, the Y.M. and Y.W. of the University of Pittsburgh have held intercollegiate conferences discussing the most vital social and economic problems. This year, students and faculty members from 15 colleges participated. The effort was to gain a Christian perspective on the social changes in our modern world and the best ways of bringing about a Christian social order. Some of the questions discussed were: "A Brief Survey of Experiments of Social Significance," Clarence E. Pickett; "Successful Efforts in Social Revision," Dr. Albert E. Day; "Changes Students May Make in the Church," symposium, Dr. Walter M. Horton; "How Can Students Be Most Effective in Social Changes?" Mr. Pickett and Dr. Horton. The attendance was very encouraging.

* * *

**Yale Man Called to Wilkinsburg**

Rev. W. Stanley Collins was installed on Jan. 7 as pastor of the Wilkinsburg Christian church. The charge to the minister was given by Rev. N. C. Carpenter. The charge to the congregation by Rev. Walter Scott Cook, of Erie. The new minister is a graduate of Yale, and the prospects for this church are bright.

* * *

**Brotherhood Day**

Dr. Edward Bleakney, chairman of the committee on international relations, is planning to observe Brotherhood day, Feb. 24, with a mass meeting to be addressed by a Jew, a Catholic and a Protestant. A sincere effort is also being made to induce many churches to cooperate in an effort to create good will between these three great groups.

* * *

**Pittsburgh Fights Crime**

Led by the Sun-Telegraph, an evening paper, Pittsburgh is thoroughly aroused against crime. A great mass meeting occurred on Jan. 30, in which Judge Frank P. Patterson quoted shocking facts and figures about crime in Pittsburgh and other cities. A number of prominent lawyers also addressed the meeting. This mass meeting was to be followed by a series of smaller meetings in which crime would be studied and methods of overcoming it devised.

* * *

**Churches Fight Social Evils**

Pennsylvania has had a novel experience in the inauguration of a democrat for governor, George H. Earle, a wealthy and capable business man. The opening of the legislature last week was characterized by the presence of representatives of the Pennsylvania council of churches. The council claims that it represents 1,600,000 persons of 21 different denominations. The council was present to fight lotteries, unnecessary Sunday business, all Sunday amusements, and any form of legalized betting.

* * *

**Democrats Introduce Social Legislation**

Pennsylvania has for many years been regarded as the stronghold of conservative republicanism, but with the coming of the democrats, ten new bills were introduced last week, all bearing on social and labor problems. These bills deserve study, and may be regarded as indicative of the trend of ideas in this part of the world. Bill No. 1 would abolish the notorious "Coal and Iron police system." Bill No. 2 would forbid all company-paid deputies. Bill No. 3 would raise the employable age of minors from 14 to 16 and restrict employment of those under 18 to 40 hours a week. Bill No. 4 would reduce the hours of employment for women from 54 to 40 hours a week. Bill No. 5 would establish wage boards to fix minimum pay for women and minors. Bill No. 5 would regulate the amount of industrial home work, an unscrupulous system used to evade the law. Bill No. 7 would provide penalties for the non-payment of wages, and would thus close present loopholes in the law. Bill No. 8 would require the annual registration of all industrial establishments. Bill No. 9 would create a state recovery administration which would do for Pennsylvania what the NRA is supposed to do for business nationally. It would make it possible to prosecute in state courts those who


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violate the codes. Bill No. 10 would make possible smooth and easy cooperation with the federal public works and recovery programs. Good as these bills are, the student of sociology will notice the absence of bills providing old age pensions, unemployment insurance, and some other modern measures adopted elsewhere. But, if passed, these bills will form a foundation which will make for social justice and security. We have every reason to believe that these bills will pass.

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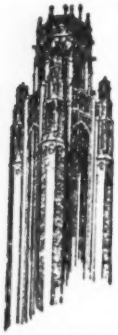

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# Lutherans Push Prison Missions

**Norwegian Church Has Special Department Dealing with Crime Issue—State Pastors in Convention**

*(Correspondence from Minnesota)*

VIRGINIA, MINN., Feb. 6.—I was greatly interested a few weeks ago to learn of the prison work conducted by the Norwegian Lutheran Church of America through its "Department of Prison Missions," which is three years old this coming spring. The inspiration for this work is found in the ministry of Jesus, and in the fact that there is no problem so challenging today as the crime problem. The program of the department is described as twofold, corrective and preventive. In the corrective field, the gospel is being carried behind prison walls by means of religious services, Bible classes, furnishing Bibles and individual counseling; and also in this field is the rehabilitation and adjustment after release. In the preventive field, the effort is being made to go before the schools and churches of the state and present to people their responsibility in the field of crime prevention.

I do not think that the work is being carried on systematically except in one other state, but in Minnesota the work of the Rev. Roy Olson, director of the department, is attracting considerable attention. Mr. Olson was formerly chaplain of the state reformatory at St. Cloud, Minn., and in this position had direct contact with this problem. It is rumored that he lost this position because of his outspoken opposition to the movies with respect to moral delinquency and crime. In his first annual report he states among other things that he made 227 visits to institutions, conducted 95 services, gave 464 personal interviews, distributed hundreds of tracts, Bibles, and papers, had 11 conferences with wardens, and traveled 31,000 miles by car.

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### Recreation Leaders' Laboratory

Recreation leaders in churches, Christian associations, camps, and similar organizations throughout the states of Minnesota, Wisconsin, North and South Dakota will share experiences, materials and opinions in a "Recreation Leaders' Laboratory" to be conducted at the Y.M.C.A. camp at Lake Independence near Minneapolis, April 25 to May 2. Emphasis will be placed on all kinds of games, handicrafts, dramatics, and other creative uses of leisure time. Inquiries may be addressed to Fred M. Smith, Methodist church, Tracy, Minn., or to W. J. Bell, Presbyterian headquarters, Minneapolis.

* * *

### State Pastors' Conference

The state pastors' conference met at Merriam Park Presbyterian church, St. Paul, Jan. 14 to 16. Rev. E. T. Dahlberg, pastor of the First Baptist church of St. Paul, and chairman of the volunteer committee promoting the conference, was the presiding officer at all the sessions. Special speakers included Bishop J. Ralph Magee of St. Paul, Dr. Clemens M. Granskou of Sioux Falls, S. D., Dr. Arthur Lee O'Dell of St. Paul, Dr. Burris Jenkins of Kansas City, Mr. Samuel S. Wyer of Columbus, Ohio, Dr. Joshua Oden of Chicago, Dr. William H. Boddy of Minneapolis, Dr. C. P. Deems of Minneapolis, and Dr. A. W. Beaven of Rochester, N. Y.

Dr. Lee O'Dell, pastor of Hope Presbyterian church, St. Paul, spoke at four devotional periods during the conference, his general theme being, "Living Fountains in the Pastor's Soul."

Mr. Samuel S. Wyer gave a challenging address on the subject, "How to Get a Sane Social Order." He argued for enlightened self-interest, saying that he wants the kind of world Jesus visualizes in the kingdom of God, but that he believes it must be achieved by substituting self-interest for the service ideal of Jesus.

Dr. C. P. Deems of St. Mark's Episcopal church, Minneapolis, speaking on "The Indifferent Fringe and the Great Beyond," said that the pastor should shift the center of interest to this "fringe" and put it into the budget of our time and interest.

Dr. William H. Boddy of Westminster Presbyterian church, Minneapolis, in his address, "The Soul of the Minister," pointed out that the minister must perform both the priestly and prophetic functions, that he is not an ambassador of Christ unless he does both. Dr. Beaven of the Colgate-Rochester divinity school, Rochester, N. Y., prophesied that the half-century just ahead will be much more difficult than the past 50 years, and that it will take a group of courageous ministers to carry through with the problems ahead.

The conference this year, as in the past, was promoted as an inspirational rather than a legislative body, it being stated that it would conduct no business and pass no resolutions. Many of the men regret this attitude and wish that there might be opportunity to grapple with present situations and make their ideals vocal in resolutions relative to the problems of today.

EDWARD W. STODGHILL.

### Britain Awards Distinguished Medal to American Missionary

Brayton C. Case, American missionary in Burma, was recently awarded the Kaisir-I-Hind medal in recognition of distinguished service rendered to British India. Mr. Case, working among the tenant farmers in Burma, soon realized that their greatest need was a higher standard of living in simple economic terms. Accordingly he emphasized the gospel of better farming, better livestock, better men. He also established an agricultural school, and introduced into Burma a national agricultural reconstruction program. Each spring Mr. Case conducts a rural reconstruction institute, giving practical demonstrations in better farm methods, from the selection of seed to the better breeding of live stock. He also conducts dramatic enterprises, Bible institutes, recreation centers, and other study groups. Prof. Ralph A. Felton of Drew university, reporting the honors that have recently come to Mr. Case, comments: "With all his emphasis on a better income, he preaches that life is tested by richness, not riches alone. . . . His homely gospel wins for him from the British government the highest honor it can bestow upon any statesman in that great land of his labors."

# Siam Is In Dark On King's Plans

**To Abdicate or Not to Abdicate—Dr. Barnhouse Gathers Data for Attack on Missions**

*(Correspondence from Siam)*

BANGKOK, Jan. 12.—For some months residents of Siam have been in the position of knowing less about the affairs of the government than the outside world. Of the king's desire to abdicate nothing was published in the local papers, although the news was broadcast from both Paris and London. When a deputation left Siam to visit his majesty in England, it was announced that the members would explain certain actions of the assembly and inquire about the date of the king's return, with no hint that he might choose to relinquish his throne. The celebration of the royal birthday was carried out on a large scale as though nothing had happened. No official news of the results of the deputation's conversations with the king has been given out here.

* * *

**Seek to Popularize Army in Schools**

Last month the second anniversary of the promulgation of the constitution was observed with a five-day ceremony, the chief feature of which was a great display of military and naval armaments. Every effort is being made to increase the size and efficiency of the army and navy, presumably to aid in the preservation of internal peace. The ministry of public instruction has approved the request of the ministry of defense that troops should parade the streets and visit the schools in order to popularize militarism with the students. Several such demonstrations have already been made with a great show of airplanes, machine guns, bombs and tanks. Special stamps will soon be issued to merchants to be placed on the parcels of customers who wish to contribute to the defense of the country.

* * *

**Churches Join in Union Service**

For the first time since the centennial of Protestant missions in 1928, all the Siamese churches of the city joined in a united service which was held at Christ church under the auspices of the National Christian council. Three pastors of the Church of Christ in Siam conducted the worship, assisted by a lay reader from the Church of England mission (S.P.G.), which as yet has no Siamese priest.

* * *

**Baptist Church 102 Years In Same Building**

It has been recorded before in this column that the Baptist Chinese Christians in Bangkok have what is probably the oldest Protestant Chinese church in the world. Another distinction of this group is that they have worshiped in the same place for more than a hundred years. The 102nd anniversary of the church's occupation of its present site was celebrated by services in Chinese and English. Preceding the communion, Dr. Adam Groesbeck of the American Baptist mission pointed out that the cause of unity had progressed greatly from those early days when three persons dwelling in the same house had to have three separate communion services.

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**Evangelists Come From China**

Two young women of Swatow, South China, are now in Bangkok preaching to both Chinese and Siamese. They are members of the Bethel band which has been sending gospel teams all over China. Their practice is to visit Christian homes during the day and to preach at night in the churches in an effort to reach indifferent church members and to inspire groups to carry on their own evangelistic work.

* * *

**Gathers Data for Attack on Presbyterian Missions**

Dr. Donald Barnhouse, Philadelphia fundamentalist, has arrived on his world tour undertaken for the purpose of visiting all the Presbyterian mission fields. He reports that more than 6,000 persons have contributed to the financing of the trip because they want to know whether they should continue to give money to the Presbyterian board of foreign missions. Dr. Barnhouse is accompanied by a secretary who notes down whatever may be of interest in the conference held with missionaries, but he declares that he will not write a book after the tour is finished. Perhaps his most striking statement was that he would rather see the Presbyterian church contribute to the support of opium dens than have the money go to two colleges in China (which here shall be nameless), for, said he, opium destroys only the body, while these colleges are destroying both soul and body.

EDWARD MOWBRAY TATE.

**Pearl S. Buck Heads National Conference Women's Council**

Mrs. Pearl S. Buck, noted author, has been appointed chairman of the women's advisory council of the National Conference of Jews and Christians, in place of Dorothy Canfield Fisher, who becomes honorary chairman.

**Observe Brotherhood Day Feb. 24**

The National Conference of Jews and Christians, 289 Fourth avenue, New York, will send a packet of literature and source material for the observance of Brotherhood day, Feb. 24, to pastors and laymen sending five cents in stamps.

**Good Will Team Tours Southland**

A team consisting of Father T. L. Riggs, chaplain of the Catholic club, Yale university, Rabbi Morris S. Lazaron of Baltimore and Everett R. Clinchy is making a tour of various parts of the southland, including North Carolina, Florida, Alabama, Tennessee and Virginia. Another team will begin a tour covering other sections of the south early in March.

**Professor Pauck Completes Tour of Colleges**

Prof. Wilhelm Pauck, of the Chicago theological seminary, was released from his teaching duties at the seminary during the fall quarter of 1934 that he might visit the colleges of the country under the auspices of the spiritual emphasis committee of the student division of the Christian associations. Professor Pauck visited more than 40 schools, conducting forums and retreats, addressing special faculty and ministerial groups and general public gatherings, etc. He spoke on such subjects as "The Crisis of Western Civilization," "Youth Faces a New Order," "The Significance of Jesus" and "What Does It Mean to be a Christian?"


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# Back Plan to Clear Negro Slum Area

**Pastors Support Effort to Obtain Federal Aid in Housing Project—Mark Ten Years of Duke Foundation**

*(Correspondence from the Southeast)*

TAMPA, Jan. 27.—The Tampa ministers association is backing a two-million dollar slum clearance program in this city. At the last regular meeting of the association, attended by clerical and lay representatives of Roman Catholic, Jewish and Unitarian bodies, the organization threw its influence behind the program to clean out the most wretched Negro quarter. Charts prepared by FERA workers showed the crime, disease and death rate in this area to be alarming. Negro pastors and social workers reported conditions in the section productive of widespread juvenal delinquency, immorality and crime.

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### Dr. Mott Speaks In Florida

Dr. John R. Mott will lead a series of conferences in Tampa at the Y.M.C.A. auditorium, Jan. 29. Dr. Mott comes as a speaker on the Florida Y.M.C.A. convention program and will address church leaders in a special missionary round-table conference in the afternoon.

* * *

### Lutheran Educators At Atlanta

The annual conference of the National Lutheran Educational association was recently held in Atlanta. President Erland Nelson of Dana college, Blair, Neb., chairman of the conference, delivered the principal address at the opening session. President L. W. Boe, St. Olaf college, Northfield, Minn., Dr. John Wargelin, president of Suomi college and seminary at Hancock, Mich., and Dr. Gould Wickey, executive secretary of the board of education of the United Lutheran church, were the speakers. "Making Spiritual Values Supreme in Lutheran Higher Education," was the general theme. Meetings were held at the Biltmore hotel.

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### Dr. Truett to Seek Funds From Georgia Baptists

Dr. George W. Truett, president of the Baptist World alliance, will address two Baptist mass meetings in Atlanta, Feb. 9 and 11. Dr. Truett will deliver an appeal for support of the campaign to pay Baptist denominational debts. The address will be broadcast. On Feb. 10, Dr. Truett will fill the pulpit of the Druid Hills Baptist church.

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### Dead Banker Was Bible Class Teacher

The recent death of Hon. Eugene R. Black, governor of the Federal reserve bank and personal adviser of President Roosevelt, removed one of the outstanding churchmen in Atlanta. Mr. Black had taught a men's Bible class in the First Baptist church for many years and had frequently appeared on convention and assembly programs. Dr. Hans Luther, German ambassador to the United States, on a recent visit to Atlanta, paid high tribute to Mr. Black in a public address.

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### Public Utilities Provide Duke Celebration

The tenth anniversary of the institution of the Duke endowment in the Carolinas was marked with elaborate public ceremonies in Charlotte, N. C., in December. Complete reports from the many philanthropic enterprises of the foundation were given. Duke university, schools, colleges, hospitals and children's homes share in the productive endowment of more than forty-millions of dollars. Several Methodist church boards also share in this fund. The major portion of the endowment is in public utilities of the Duke Power company operating in North and South Carolina.

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### Dr. Hough at Emory

Prof. Lynn Harold Hough of Drew theological seminary will open a week of lectures at Emory university, Atlanta, during the annual religious week of the Methodist university. Dr. Hough will receive a cordial welcome to the south.

* * *

### Dr. Poteat Gains Student Ear

Dr. E. McNeill Poteat, jr., pastor of Pullen Memorial Baptist church, Raleigh, N. C., and chairman of the Southern Baptist commission on social research, will deliver the annual student lectures on religion at Agnes Scott college in February. Mr. Poteat has been on most of the leading college and university campuses in the southeast in the past few years and has created a profound impression everywhere. He is the author of several books on student life and spiritual problems. He is engaged in special lectures at Meredith college, Raleigh, Feb. 3-9.

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### Youth Conference In Richmond

Plans are complete for a Christian Youth conference in Richmond, Va., Feb. 22-24. "Christian Youth Building a New World" is the general theme. Rev. J. Manning Potts, pastor of Barton Heights Methodist church, Richmond, is chairman of the committee promoting the conference. He announces the coming of Dr. Daniel A. Poling, Dr. Joseph R. Sizoo, of Washington, Dr. Harold T. Donnelly, of Princeton university, Dr. Harry Holmes, president of New York State Christian Endeavor, and Dr. Jesse M. Bader, secretary of evangelism of the Federal council of churches, as speakers. The conferences will be held under the auspices of the ministerial association, young people's societies and Y.M. and Y.W.C.A.

ADIEL J. MONCRIEF, JR.

### President Endorses Brotherhood Day

President Roosevelt has sent a letter to Everett R. Clinchy, director of the National Conference of Jews and Christians, endorsing the second annual Brotherhood day to be held under the auspices of that organization Feb. 24. Its observance this year, writes the President, "offers an opportunity to mobilize the forces of good will across the country and to promote common effort on the part of religious groups in all that makes for human welfare and good fellowship."

# Turkish Women Granted Rights

**Franchise and Seats in Parliament Decreed by Kemal—Tel-Aviv Shows Remarkable Gains**

*(Correspondence from the Near East)*

ISTANBUL, Jan. 10.—It is characteristic of the present period in modern Turkish history that almost every letter from Istanbul should record a reform. The most recent one is the law which grants to Turkish women the right to participate in elections and to be eligible for parliament. Next session, therefore, will witness the presence of about 30 women deputies in the great national assembly, or the "Kurultay," as it is now called. Bearing in many respects a strong resemblance to Peter the Great, Mustafa Kemal Atatürk has been at pains to outrace time in the achievement of reforms which the natural trend of evolution would have brought to Turkey. Placing women on a footing of equality with men is entirely his work, and the votes of thanks passed in many feminine assemblies in various towns, however they may have been inspired by leading officials, reflect the exact state of things.

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### Dictator Favors Election of Independent Deputies

Another interesting feature of the next parliamentary session will be the presence of more independent deputies than in the last session. Until four years ago all deputies without exception were designated by the popular party. The election of independent deputies, i.e., not belonging to the popular party, was an attempt by the gazi to insure free election for at least a small number of deputies. It was not his first attempt, but his very first, when he encouraged the formation of an opposition party, had ended in rioting and intrigues. He has taken the course which probably is the most appropriate to the present state of Turkish political maturity, that is, gradually to train Turkey to the free use of parliamentary liberty.

* * *

### Press Refuses Usual Titles To Papal Nuncio

The new papal nuncio, Mgr. Angelo Giuseppe Roncalli, is expected to arrive today and to be installed tomorrow in a ceremony to be held in the basilical cathedral, in the course of which he will receive the usual homage of reverence and obedience from the Catholic missionaries and seminarists. As Turkey does not officially recognize the vatican, the nuncio is not accredited to the Turkish government; but it is the first time that all papers published in Turkey have avoided naming him by that designation, describing him simply as the new Catholic archbishop. Besides, as a consequence of the law which has abolished all titles in Turkey, his name has not been preceded by the usual honorary appellation attached to his rank.

* * *

### Teaching of Latin a Sign of Growing Westernization

Courses in Latin have been inaugurated at the Istanbul faculty of law in order to enable undergraduates easily to follow lectures on Roman law. Although this decision has long been expected, its significance is great, as it represents in a way a first step toward the gradual adoption of western humanities in the Turkish curriculum. Professor Fazil Nazmi, it is reported, is about to publish a Latin grammar, the first to be edited in Turkey.

* * *

### Tel-Aviv's Growth Signalizes The New Palestine

Palestine, or still better Tel-Aviv, always makes news, although the interest it now arouses differs from the halo of romance woven by Jews and non-Jews alike around the country which enthusiasm and energy are helping to reconstruct. People now begin to awake to the full significance of what Palestine already means, and may to a still larger extent mean, in the shaping of the near east. Hence the reason why interest in Palestine takes a more material form. To take one example, Jewish shipping lines are being founded but while the crews are sometimes Jewish, the agent happens, as in Turkey, to be a non-Jew. The many hardships suffered by Jews in a number of European countries, too, lend a particular power of attraction to Tel-Aviv. Fifteen years ago the population of Tel-Aviv did not exceed 2,000. It has now increased to over 100,000, without one single person unemployed. It is reckoned that over $250,000,000 has been invested in Palestine since 1920, and that about $60,000,000 is deposited with banks.

E. GUERON.

### Lutherans Take Stand Against War

The National Lutheran council, on Jan. 18, adopted a series of anti-war resolutions. "The Lutheran church is against everything that breeds war. War is the logical consequence of selfishness and greed and must be stopped at its source," declare the Lutheran leaders. "Our government is the guardian of the rights and liberties of its citizens and as such must take the steps to protect these rights and liberties which sound judgment and high purpose dictate. No steps should be taken which lead to war or preparation for war, which are the result of selfishness or greed and the desire for profit on the part of the nation or groups or individuals, or which come from propaganda founded on falsehoods and undue emphasis of partial truths."

### Stanley High Will Broadcast News Interpretations

Stanley High is starting a twice-a-week broadcast for the N.B.C. on news interpretations at home and abroad. There is no church sponsorship. He has been given full liberty, so far as his interpretations are concerned. The hours are Fridays at 12:30 p.m. and Tuesdays, 11 p.m., both eastern time.

### Six Million Join Father Coughlin's Union

It is announced from the new headquarters of Father Coughlin's Union for Social Justice, in Washington, that the membership has already passed the six million mark.

### 1935 "Fellowship of Prayer" Available

The "Fellowship of Prayer" for the 1935 lenten season has just been published by the Commission on evangelism and devotional


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life, 287 Fourth avenue, New York. This is the 17th year for this valuable devotional booklet. Gaius Glenn Atkins writes this year's booklet, which is based on the theme, "Resources of Christian Living." Copies may be secured from the commission at 3 cents per copy or 2 cents each for 25 copies or more.

**Publish Study Outline on Munitions Business**

A most valuable circular presenting a study outline of "The Munitions Business" has been prepared by Edward H. Koster, who is chairman of the committee on applied Christianity of the Middle Atlantic conference of Congregational churches. One of the most helpful features of the outline is a list of books and articles treating munitions and the international trade in arms. Copies may be had by addressing the Middle Atlantic conference office at 44 Brick church plaza, East Orange, N. J.

**Announce Extension Lectures In Religion**

The divinity school of the University of Chicago and the Chicago theological seminary are holding their 39th joint series of extension lectures in religion and leadership training classes on Feb. 5, 19, 26 and March 5 and 12—Tuesday evenings at 7:30. Lectures on "The Spiritual Life in the Modern World" are being given by Dean Charles W. Gilkey in Bond chapel, and there are classes in "The Life and Times of the Later Prophets" by Dr. Ira M. Price, and in "Significant Trends in the Church Today" by Dr. A. C. McGiffert in Swift hall. The registration fee has been reduced to $1.00 for single admission and $7.50 for clubs of ten. Full information may be secured by addressing Charles T. Holman, the divinity school, the University of Chicago, or Matthew Spinka, Chicago theological seminary, 5757 University avenue.

**David R. Porter New Headmaster of Mt. Hermon School**

David R. Porter, head of the Bible department at Mt. Hermon school, has been elected headmaster of the school to succeed the late Elliott Speer. Before coming to Mt. Hermon Mr. Porter was executive secretary of the student division of the Y.M.C.A.

**Boy Scouts Mark 25th Anniversary**

From Feb. 8 to 15 the Boy Scouts of America are celebrating 25 years of service of the Scouts to nearly seven million boys and men. Of the 699 troops, 537 are sponsored by religious institutions. Of these 381 are in Protestant churches, 125 in Catholic churches and 30 in Jewish synagogues.


# We Apologize!

The Winter (January-March) number of the 20th Century Quarterly is now completely out of print. Not a single copy remains on hand! In spite of the fact that the original print order was double the usual number, and in spite of a large and unprecedented *second* print order, the publishers have been "caught short." The great demand for copies from Sunday schools in all parts of the country and representing every denomination—including *new* orders from 604 church schools which had not previously used the Quarterly—has resulted in an acute shortage!

To the many friends of the 20th Century Quarterly—both new and old—whose orders were delayed in being forwarded to us, and who have been unable to secure copies, and

To the many friends who have recently requested *additional* copies to meet the increasing demands of their classes for this unique manual—and whose orders the publishers have been unable to fill, and

To the many friends who have recently sent in for sample copies—

**To All These Good Friends the Publishers of The 20th Century Quarterly Herewith Offer a Humble Apology!**

The Spring (April-June) number is being rushed to press at once. Copies will be available within two weeks. Sample copy requests on hand will be filled as soon as possible. May we request regular users of the Quarterly to see that orders for the spring number are forwarded early—and that the order is ample! It is becoming difficult (even for the publishers!) to keep up with the amazing growth of the 20th Century Quarterly!

**The 20th Century Quarterly**
**440 South Dearborn St., Chicago, Ill.**


## The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

**Babbitt**

(Guy Kibbee, Aline MacMahon) (Warner) Very popular and small-town real-estate dealer, a good-natured fathead, lumbers into crookedness and near disgrace; but flounders out a hero, thanks to his devoted and brainy wife. Homely, realistic comedy of Main street folk affording semi-intelligent amusement.

For A: Fairly good. For Y: Amusing. For C: Little interest.

**Bordertown**

(Paul Muni, Bette Davis) (Warner) Political influence disbars self-educated, idealistic young Mexican-American attorney. Embittered, money becomes obsession. As gambling racketeer, achieves wealth, also disillusionment and true sense of values. Strong, finely acted, often ugly and depressing drama.

For A: Good of kind. For Y: Better not. For C: No.

**The Gilded Lily**

(Claudette Colbert, Fred MacMurray) (Para) Colbert charming and clever as romantic stenographer imagining she loves glamorous, incognito English aristocrat, but learning finally it is her prosy pal, the engaging reporter who brought her fame, that she loves. Character comedy, good dialogue and acting.

For A: Amusing. For Y: Very amusing. For C: Hardly.

**Man of Aran**

(Native cast) (British production) Another masterpiece by Robert Flaherty, portraying powerfully the ceaseless struggle for life on bleak, rocky Aran islands. Human document with little dialogue, few titles, three characters, no plot, and relent-

less sea as mighty background for gripping action.

For A: Notable. For Y: Impressive. For C: Perhaps.

Night is Young

(Ramon Navarro, Evelyn Laye) (MGM) Mythical kingdom costume romance, with tuneful music by Romberg and Hammerstein, about the usual prince who loves a chorus girl but must marry princess for country's sake. Lightweight but always pleasant. Some real comedy by Merkel, Horton and Butterworth.

For A: Pleasant. For Y: Amusing. For C: Hardly.

Night Life of the Gods

(Alan Mowbray, Florine McKinney) (Univ) Wildly preposterous farce about half-mad inventor who learns to turn flesh to marble. He brings museum gods and goddesses to life for dizzy round of fun in cabarets. Then turns himself and everybody else to stone for conclusion. The lovely heroine is 900 years old.

For A: Absurd. For Y: Perhaps. For C: No.

Private Life of Don Juan

(Douglas Fairbanks) (British production) (UA) Elaborate costume play aimed to glorify Don Juan in his closing career of balcony-climbing conquests. Artificial, episodic story, uninspired dialogue, and star's voice and acting are not impressive. Will do the Fairbanks reputation very little good.

For A: Feeble. For Y: Certainly not. For C: No.

Best Recent Films for Family:

| | |
|---|---|
| Peck's Bad Boy | County Chairman |
| Anne of Green Gables | The Little Minister |
| Bright Eyes | Romance in Manhattan |

Films of Special Interest for Adults:

| | |
|---|---|
| Evelyn Prentice | The President Vanishes |
| Power | Lives of a Bengal Lancer |
| Broadway Bill | Clive of India |

## BOOKS RECEIVED

The Great Wall Crumbles, by Grover Clark. Macmillan, $3.50.

The Thorndike-Century Junior Dictionary, by E. L. Thorndike. Scott, Foresman & Co., $1.32.

Highland Night, by Neil M. Gunn. Harcourt, $2.50.

The Curtain Falls, by Joseph Verner Reed. Harcourt, $2.75.

Democratic Collectivism, compiled by Helen M. Muller (Reference Shelf) H. W. Wilson Co., 90 cents.

Collective Bargaining, compiled by Julia E. Johnsen. (Reference Shelf) H. W. Wilson Co., 90 cents.

America's Supreme Opportunity, by Hamilton Holt. Angel Alley Press, Winter Park, Fla., 10 cents.

Pilgrim Paul, by Walter Eickmann. Author, 446 21st St., West New York, N. J., $3.00.

Utopia Dawns, by John Pratt Whitman. Utopia Pub. Co., 20 Union Park, Boston, $2.00.

Toward the Sunrising, by B. H. Bruner. Cokesbury, $1.50.

Faith That Propels, by G. Ray Jordan. Cokesbury, $1.50.

A New Deal in Liquor: A Plea for Dilution, by Yandell Henderson. Doubleday Doran, $2.00.

Proceedings of the National Conference of Social Work, 1934. University of Chicago Press, $3.00.

The White-Headed Eagle, by John McLoughlin, Builder of an Empire, by Richard G. Montgomery. Macmillan, $3.50.

The Venture of Belief, introduction by Samuel M. Shoemaker. Revell, $1.00.

Testament of Love, by Hubert L. Simpson. Abingdon, $1.00.

The New Testament, vol. I, Matthew and Mark, edited by M. R. James. Dutton, $2.00.

Christ and the World of Thought, by Daniel Lamont. Scribners, $3.75.


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*Prof. Donald W. Riddle, University of Chicago, in the Christian Century:*

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*Charles B. Herrick in the Anglican Theological Review:*

"In this single handy volume . . . Dean Grant has brought together for English readers two non-technical but thoroughly scholarly and representative presentations of the 'Formgeschichtliche' method as applied to the Synoptic Gospels. The first essay is a concise exposition of that method itself by one whose authoritative position in this field is well known to German readers. . . . The second brings the fruit of this method to bear upon the reconstruction of the life and thought of the Primitive Church, for which the Synoptics, when viewed in the light of Form Criticism, are regarded as furnishing immediate and peculiarly illuminating courses. Those to whom Formgeschichte has hitherto been an obscure or meaningless term will find in Dean Grant's fluent translation of these two essays an inviting and easily opened door into this newest and increasingly important field of New Testament research."

*Prof. George A. Barton, University of Pennsylvania:*

"Dean Grant has made English-speaking students of the New Testament his debtors by presenting in their own language these masterly brochures of Form Criticism. This type of criticism marks a new and most useful departure in the study of the New Testament, and, while in the hands of some it appears to lead to radical results, it will, I feel sure, give us in the end a truer picture of the Central Figure of the gospels, and help us to fill in many gaps in our knowledge of apostolic history."

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